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R U L E S

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S T A T U T E S, &c.

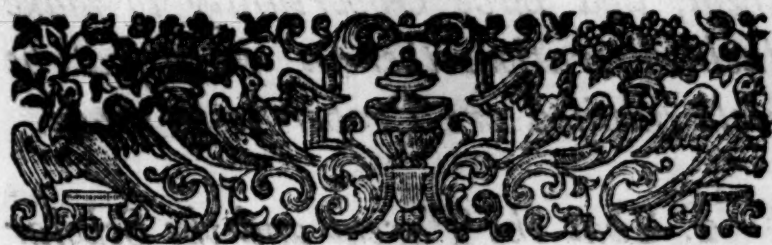


R. U. A. E. S.
AND
STATUTES
OF THE
GOVERNMENT



U. A. E. S.
OF THE
GOVERNMENT
OF THE
INDIA

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P R E F A C E

T O T H E

R E A D E R.



*HE Reasons for Publishing
the following Rules and Sta-
tutes for the Government of
Hertford-College are these.*

i. *That, since the Principal hath
Power, during his Life, with the Con-
sent of the Visitor, and Approbation
of the Crown, to alter any of the said
Statutes, he may the better collect the
Thoughts of serious Men concerning
a 2 them,*

them, and have Opportunity to make such Alterations therein, as he shall be well Advised are Proper to be made.

2. That the Parent and the Scholar may be Apprised of the Discipline of the College, before any Admission into it be desired by Either; and accordingly Apply for Admission or not, as Either shall Like or Dislike the Discipline, which, it will be expected, the Scholar should conform to.

*3. That all Persons Interested in the Prosperity of the Scholar, and who shall think it for his Advantage to be governed by the said Statutes, may the better Inquire, from time to time, whether, on the Part of the Governor, the same be duly executed, as far as they can be, before the College shall be completely Indowed, or not; and, if they are not, may complain, as they will have Reason, of the Unfairness of setting forth Rules to Invite Applications to be Admitted, and, afterwards,
of*



of Neglecting to put them in Use for the Benefit of those who have been so Invited.

4. *That it may appear, how Little is wanting to the Complete Indowment of the College; and, that, if any One shall be kindly Disposed to give any thing to the Society for this Purpose, he may know how to do it in a Manner in which it can be received. A thing very material to be here suggested, since, for want of this Knowledge in the late Lady Holford, or in the late Lord Harcourt her Adviser, the 1600l. she left, in Trust, to the Society, and of which, whilst, as yet, they were not Incorporated, they enjoyed the Benefit, when they came to be a Corporation subject to Rules and Statutes, that would not admit of the Benefaction, they were obliged to forego.*

RULES





RULES *and* STATUTES

FOR THE
GOVERNMENT of *Hertford* College in
the Univerſity of *Oxford*.

S E C T. I.



THE Ancient Houſe of Learning originally call'd *Hertford-hall* (a), and afterwards *Hert-hall*, and then *Hart-hall*, and now *Hertford* College, having received an Indowment in part, became, on the 8th of *September* 1740, by the Favour of his Ma-jeſty King *George* the *Second*, a Society In-corporate for the Education chiefly of young Scholars deſign'd for holy Orders, conſiſting

(a) So firſt call'd in the Year 1284, after the Name of the Original Proprietor of the Tenement *Elias Hertford*, a Citizen of *Oxford*. Being Letten to *Scholars*, it was call'd a *HALL*, and, being Letten by *Hertford*, *HERTFORD Hall*; and is now, with the ſame Simplicity, ſtil'd *Hertford College*; but may be call'd by the Name of any Other Perſon who will compleat the Indowment of it, or become the Principal Benefactor to it.

of a *Principal*, Four *Senior Fellows* or *Tutors*, and Eight *Junior Fellows* or *Assistants*.

The *Principal* may continue in the Office of *Principal* for Life; the *Senior Fellows* in the Office of *Tutors* 'till they shall be of *Eighteen Years* Standing in the University from their *Matriculation*, and no longer; and the *Junior Fellows* in the Office of *Assistants* from the Time they shall have taken their *Bachelors Degree* in *Arts* to the Time of completing their Degree of *Master* ^(a) in the same Faculty, or for *Three* entire Years, and no longer.

The Number of *young Scholars* or *Pupils* to be therein educated shall at no Time exceed *Thirty-six*; whereof *Thirty-two* shall have the Name of *Students*, and *Four* of *Scholars*.

The Four *Tutors* shall, in a certain Order by the *Principal's* Appointment ^(b) annually succeed

^(a) There is no Place in this College for a *Master* of Arts not a *Tutor*, but upon the *Principal's* Sufferance: For, having once taken That Degree, he hath no longer either Office, or Indowment; nor is capable of Either; nor, when the Limited Number of the Students shall be compleated, hath he any longer any proper Room in the College.

^(b) The *Principal* is the *Proper* Tutor to the whole Undergraduate Part of the Society. Those who are call'd *Tutors* are *Properly* his Substitutes. All under Tuition come to *Lecture* to the *Principal* once a Week in full Term in One Class, that he may the better judge of their Proficiency under his Substitutes. He receives the Money for Tuition, and distributes it. The Substitute or *Appointed* Tutor may continue



succeed one another in taking a Class of *Pupils*, consisting of Eight *Students* and One *Scholar*, and of no more; and shall every of them continue to be *Tutors* to their respective *Classes*, and to *These* only, for *Four* Years, or *Sixteen* Terms; the Term in which their *Pupils* are admitted, and That in which they will take their *Batchelor's Degree* in *Arts*, being included.

In the *Fourth* Year, the *Fourth* Tutor will have taken his Class of *Pupils*, and the Number of the *Students* and That of the *Scholars* be then compleat; and from thence forward, since the *Pains* and *Care* to be taken by each Tutor will be equal, the *Revenue* to each shall be so too; and when, at the End of the *Fourth* Year, the *First* Class of *Pupils* shall have taken their *Batchelor's Degree*, *Another* Class of the same Number and Quality may be admitted under the same *Tutor*.

The Tutor, whose *Turn* it is to take a Class of *Pupils*, shall begin to do so on the First Day of *Hilary* Term, and *Scholars*, as they offer themselves directly from the *Schools* where they have been bred, and not, at first

tinue so, till he shall be of *Eighteen* Years standing in the University from his *Matriculation*, if he *Like* his Employment, and the Principal hath no *reasonable* Exception to his Behaviour. If he Die, or Remove, or be Removed, his Class of *Pupils*, which the Principal had *Appointed* him to take the care of, falls in course under the Care of the Principal, their *Proper* Tutor, till he provide *Another* Substitute.

hand, from any *College* or *Hall* in either University, shall, after they have been examined and approved of by the *Principal* and the said *Tutor*, be admitted: But if, at the End of the said Term, the Tutor's Class shall not be full, so many *Students*, as shall be wanting to compleat it, may be chosen out of such *Scholars* as were entered of any *other* College or Hall in either University, the *same* Term. And, in like manner, what *Vacancies* shall happen in the said Class after it shall have once been compleated, in any of the *remaining* Terms in which the *Students* are to be under Tuition, may, from time to time, be supplied by such *Scholars* of any *other* House in either University, as shall be of the *same* Standing in either, as those *Students* were of, who made the Vacancies, and fall in course under the Care of the same Tutor; to the end that *All* the *Students* of each Class, being of the same Standing in the University, may take their *Batchelor's* Degree in the same Term, and their Tutor be then at Liberty to take Another Class.

The *Tutors* shall all of them be *Officers* of the House, and annually succeed one another in the Offices of *Vice-Principal*, *Catechist*, *Chaplain*, and *Moderator*; unless the *Principal*, observing particular *Abilities* to be in any of them for particular *Offices*, shall think fit to continue them in those Posts which he finds they will best adorn.

The

The *Revenue* of the *Principal* shall arise from the *Rent* of the *Chambers* subject to *Rent*, of yearly Value, when the rest of the College shall be built, *Two hundred and Thirty-two Pounds*; from *Five Shillings* a Term to be paid him by each of the *Thirty-two Students*, and *Two Shillings* and *Six-pence* by each of the *Four Scholars*, in consideration of his being their *Publick Lecturer*, of yearly Value, when the College shall be full, *Thirty-four Pounds*; from *One Shilling* and *Eight-pence* a Quarter from each *Master*, *Batchelor*, and *Undergraduate Student* of the whole Society, and *Ten-pence* from each *Scholar*, (being the original Payment to the *Principal* for *Gubernation*, before the Incorporation of the Hall, and now continued to him as a proper Consideration for his Office of *Perpetual Burser* of the College, and as the only Perquisite of such Office) of yearly Value *Fifteen Pounds Six Shillings* and *Eight-pence* ^a.

The *Revenue* of each *Tutor*, considered as a Person upon the *Foundation*, will be *Thirteen Pounds Six Shillings* and *Eight-pence* a Year; and *Chamber-rent* for himself, *Scholar*, and *Servant*, of Value *Ten Pounds* a Year more: Of each *Tutor*, considered as a *Tutor*, *Forty Shillings* a Quarter from each of *Eight Students*, and *Ten Shillings* from *One Scholar*: Of each *Tutor*, considered as

an *Officer* of the House, *Two Shillings* and *Six-pence* from each *Student* of the whole Society, and *One Shilling* and *Three-pence* from each *Scholar* (a).

(b) The *Revenue* to each *Student* for the *First Year*, or *Year of Probation*, shall be *Six Pounds Thirteen Shillings* and *Four-pence*, or in proportion for so much of the *Year* as he shall continue a *Probationer*.

(c) The *Revenue* to each *Actual Student* shall be *Thirteen Pounds Six Shillings* and *Eight-pence* a *Year* for *Three Years* longer, or in proportion to the *Time* he shall continue an *Actual Student*.

(d) The *Revenue* to each *Junior Fellow* or *Assistant* shall be *Twenty-six Pounds Thirteen Shillings* and *Four-pence* a *Year* for *Three Years* longer, or in proportion to the *Time* he shall continue in that *Office*.

(a) The *Principal*, and *Four Senior Fellows* or *Tutors* are Provided with *Indowments* as far as they can be, except with *Commons* for the several *Terms* of the *Year*, at 6 *d.* a *Day*, for 31 *Weeks*.

A *Provision* is wanting only,

(b) 1. For 8 *Probationer Students*, of 6 *l.* 13 *s.* 4 *d.* a *Year* Each, or 53 *l.* 6 *s.* 8 *d.* a *Year*.

(c) 2. For 24 *Actual Students*, of 13 *l.* 6 *s.* 8 *d.* a *Year* Each, or 320 *l.* a *Year*.

(d) 3. For 8 *Junior Fellows* or *Assistants*, of 26 *l.* 13 *s.* 4 *d.* a *Year* Each, or 213 *l.* 6 *s.* 8 *d.* a *Year*.

These

These Indowments, not to be augmented, unless with ^(a) *Commons* for the several *Terms* of the Year, shall subject those who receive them to *Residence* from the Beginning of every Term to the End of the same, under the Forfeiture of *One Shilling per Diem*, to be paid into the *College Stock*, for every Day of their Absence in Term-time; and shall entitle the *Students* of this College to the Privilege of wearing the same Gown that is usually worn by the *Undergraduate Students* of *Christ Church*, or by those who are called *Scholars* in *Other Houses*.

And whereas some few Persons of superior Condition may desire to have their Education in this House, and yet, possibly, may not be inclin'd to accept of the *Indowment*, nor even to wear the *Habit* of a *Student* without some Mark of Distinction; One of Each Class of *Students*, and no more, pursuing the Studies of his Class, and submitting to the Rules of the House equally as if he had condescended to accept of the said In-

(^a) The Value of which for 31 Weeks at 6 *d.* a Day, or 3 *s.* 6 *d.* a Week, is

	<i>l.</i>	<i>s.</i>	<i>d.</i>
For the Principal - - -	5	8	6
For the Four Senior Fellows	21	14	0
For the 8 Junior Fellows -	43	8	0
For the 32 Students - -	173	12	0

or, 244 2 6 a Year.

B 4

dowment,

dowment, may, with the Consent, and Approbation of the Principal, appoint the same to the better Maintenance and Encouragement of any Other sober and regular *Student* or *Students* of the Society, who shall want and deserve it; and may also distinguish his superior *Order*, or better *Quality*, tho' not by a different *Gown*, yet by a *Tuft* upon his *Cap*, varying according to the different Rank in which he is Admitted; and may also Intitle himself to the Highest Seat at the *Students* Table, by standing to Double Commons; and to *Precedence*, and greater *Care*, and better *Attendance* in Every Other Place, by paying as much more as Other *Students* to the *Tutor*, and *Officers*, and *Servants* of the Society.

And whereas the Sum of *Sixteen Pounds Thirteen Shillings* and *Four-pence* hath, since the Dissolution of Monasteries, been paid yearly out of the *Exchequer* to the *Principal* of *Hart-Hall*, to be disposed of by Him to poor Scholars of the said Hall; this Sum, continuing to be paid every Year to the *Principal* of *Hertford College*, shall be equally divided by Him between the *Four Scholars* of the said College, to be enjoy'd by them till they shall be of Standing for their *First Degree* in *Arts*, being what will answer the Expence of Tuition, and Chamber-rent, and Burser's Stipends till that Time.

The College shall be built in the Form of a *Quadrangle*.

It shall consist of Four *Angles*, and Four *Intermediate Buildings*.

Each *Angle* shall consist of Three *Staircases* and Fifteen *single Apartments*.

Each *Apartment* shall contain an outward Room, a Bed-place, and a Study.

The Four *Intermediate Buildings* shall be the *Chapel*, and the *Refectory*, answering each other *North* and *South*: The Principal's *Lodgings*, and the *Gatehouse* (over which shall be the *Library*) answering each other *East* and *West*.

The Three remaining Parts shall be finished with Freestone, in the same Manner with the *Chapel* and *One Angle*, which are already built: Or, with no greater Variation than a Visitor shall think Convenient, and consistent with Simplicity.

Of the *Four Tutors*, *One* shall always lodge in the middle Room of the middle Staircase in each *Angle*, and shall preside in That *Angle*, as the *Subordinate Governor* thereof.

Of the *Four* Scholars, *One* shall attend each *Tutor*, and have his Lodgings in that Angle where the *Tutor* he attends shall preside, paying a yearly Rent of *Forty Shillings* for the same to the said *Tutor*.

Four Men, or elderly Women, Bed-makers, assisted each by a Son or Servant, shall have the Care of the Four Angles of Apartments, each of them of *One*, by the Appointment of the *Principal*; and shall be intrusted with the *Keys* of every Apartment therein, and keep the several *Rooms* thereof, together with the *Staircases* thereunto belonging, as neat as those of any private Dwelling. And the said Sons or Servants, out of the Hours of their common Service, (the *Principal* having no Occasion for their Attendance upon *Him*) shall be the *proper* Servants of the *Four Tutors* respectively, and lodge in their respective Master's Apartments.

S E C T.

S E C T. II.

Of PRAYERS, and other Religious Duties.

THE *First* Bell for Prayers shall ring a Quarter of an Hour before Prayers.

At the Tolling of the *Second Bell*, all the Members of the Society, *clean* ^(a) dressed, shall forthwith repair to the Chapel *before* ^(a) Prayers begin, and behave themselves *decently* ^(b) there

^(a) To the *Serious* their Own Reflections are a sufficient Rule. They go to Bed at a seasonable Hour; and, Living always Temperately, find no Reluctance to Rise at the Ringing of the *First* Bell for Prayers; and, So rising, have Time to Wash and Dress themselves compleatly before the Tolling of the *Second Bell*; and are ready to repair to their respective Seats in the Chapel, *before* the Principal come in, or Prayers *begin*.

But, it having been Observ'd, That the *Less Serious* *Then* first begin to Rise when the *Second Bell* is *Tolling*; and, afterwards, are not asham'd, in a Slovenly Dress in every part Unfinish'd, to drop into the Chapel, one after another, during the whole Service, most Offensively to God and Man, a thing not to be endur'd in Societies Indowed for Promoting *Piety*, This Statute was made to put young Men in mind to be *Serious* in a Serious Matter; and to tell them their Governor is displeased to see them approach a Place set apart for the Worship of God in a manner which *shows* they are *not* Serious; and that their *Appearance* there in this manner will be as *Penal* to them, as their *Absence* from it; and that, to prevent *Disturbances* to those who are Desirous to perform their Duty acceptably, the Statute doth *Intend* none should *Enter* the Inner Chapel after the *Service* should be once *begun*.

^(b) It is not intended that Every *Visible* Departure from this Rule should subject the Devotionist to the Forfeiture assigned to *Indecent* Behaviour in Divine Service. For, tho' whatever

there during the Service, under the pecuniary Penalty to all Persons under the Degree of Master of Arts, of *Two-pence* (a), to be applied (b) to the better Maintenance of the Four Scholars of the College, whose Office it is to Note the Absences of the Students from the Hall and Chapel.

Morning Prayers, on *Common Days*, shall begin at half hour after *Seven*, from the First of *October* to the First of *February*; at half hour after *Six* from the First of *February* to the First of *October*. On *Sundays* and *Holi-*

whatever shews *Inattention* be *Indecent*, yet Men the most desirous of attending strictly to the Matter of their Prayers, will often have *Inadvertencies* *quas humana parum cavit Natura*, and which, if they resume *Attention* when they perceive they wander, are not Criminal, and therefore not Punishable. These are fit however to be observ'd to young Men, in the Course of their Education, for their greater *Watchfulness*, and better *Security* against Departures from this Rule even thro' *Inadvertence*. But, *Laughing*, *Talking*, *Sleeping*, *Lolling* as if asleep, *Sitting* when they should *Kneel*, and whatever else may justly be esteemed a Departure thro' *Irreverence*, are to be consider'd in another Light.

(a) This was the Penalty assigned by the *Aular Statutes* for Absence from Prayers on *Sundays*, *Holidays*, and their *Eves*, as was a *Penny* for Absence in every *Other Day*. There not appearing any Reason for making the Penalty *Greater* at One time than Another, it is here made *Equal*. The Value of a *Penny* at the time when the *Aular Statutes* were compil'd being greater than is now the Value of *Two-pence*, the Penalty for Absence compar'd with what it was before is more *moderate* than it was before, notwithstanding this Alteration.

(b) This Application of the Penalties for *Omissions* of Religious Duties to *some Charitable Use*, seems to be the proper and natural *Compensation* for such *Omissions*; and, in a Place appointed for the Advancement of Learning, to *This Charitable Use* rather than any Other.

days,

days, the *First* Service ^(a) shall begin at the same Hours throughout the Year, as on *Common Days*: The *Second* Service ^(a), with the *Litany*, on *Litany Days*, at *Nine*.

Evening Prayers throughout the Year at half hour after *Six*.

Immediately after the *First* Service on *Sundays* and *Holidays* in *Term*, shall follow a very short *Explication* of some Part of the *Church Catechism*, or *Instruction* in some *Moral Duty*, in a manner Useful to the *Servants*; and, at *Eight* of the Clock in the Evening on *Sundays*, in *Winter*, and *Nine* in *Summer*, a *Catechetical* or *Theological* Lecture, for the Improvement of the Undergraduates of the Society.

^(a) These are distinct Services. In Each of them much of the same Matter is repeated. The Reading them at once, as *One* Service, is Unnecessary, and Inconvenient; and hath been One Cause, amongst Others, of the Decay of Piety in this Land. The Mind is Wearied, Attention Fails, Infirmary is impatient of Long Confinement: It requires a good deal of Zeal even to approach the Places of Divine Worship. The Services being made *Distinct*, it was originally *Intended* they should be read at *Different* Times. They *are* so read in some Cathedrals to this day; and *ought* to be so in All Parochial Churches, that Those, who cannot attend at One hour, may come at Another, and *All* have Opportunity to beg Pardon of God for their Sins, and to praise him for his Goodness every Sunday and Holy-day Morning in the Year. I do not find any Order of Convocation for the Jumbling these Services together. The Practice seems to have crept into the Church by the *Negligence* of Incumbents, and the *Occasions* of Pluralists. But, it is time, to let the *Reason* of things take Place, and to give *Invitations*, rather than to create *Reluctances*, to Religious Duties.

On

On *Christmas Day*, *Easter Day*, and *Whitsunday*, and on the *First Sunday* in every Term ^(a), and on the Day of the *Admission* of a *New Principal*, the *Holy Sacrament* shall be administred, and every Member of the Society then resident shall receive it.

To the end that Persons trained up here for holy Orders may become well acquainted with the Scriptures early, and also learn to read them distinctly, and audibly, with true Stops, true Emphasis, true Quantity, without Hesitation, or affected Slowness, or Precipitancy, or ungraceful Repetition, or odd Tone, it shall be the Duty of the Undergraduates in their Turns, of Two every Week, to read the Lessons in the *Chapel*, on Sundays, Holidays, and their Eves; and on every Other Day, a Chapter out of the *Gospels* before Dinner in the *Hall*, and another out of the *Epistles* before Supper, both the Lessons for the Day. And that they may come duly prepared for the Performance of this important Exercise, they shall be subject to the public or private Examination of

^(a) It is Intended, by this solemn Introduction of the Term, to put the Youth of this Society designed, as they generally are, for Holy Orders, in mind, That to fit themselves for the Ministerial Office is their Indispensible Duty; and, tho' Relaxations from Business may be not only Innocent but Useful, yet, that *Idleness*, to which Deficiencies in proper Learning, and Viciousness in Life may justly be imputed, is *Immorality* to be Repented of, and Resolved against.

the *Principal* or *Vice-principal*, or of any of the *Tutors*, concerning the *Meaning* of any *Passage* contained in the *Chapters* by them read.

The whole *Society* in *Commons* shall as well attend the *Reading* of the *Chapters* in the *Hall*, as of the *Prayers* in the *Chapel*, under the same *Penalty*, to be applied to the same *Use*.

When the *Commons* are set upon the upper *Table*, the *Chaplain*, or the *Senior* of the *College* in holy *Orders* then present, shall say *Grace* before *Meat*, and, when the upper *Table* rises, after *Meat*. Nor shall any one at either *Meal* rise from his *Table*, without *Leave*, till the *Second Grace* is said, under the same *Penalty*.

S E C T. III.

The OATHS to be taken upon Admission.

BY THE PRINCIPAL. *I A. B. do swear, That I have made no Payment, Contract or Promise of Money, Service, or Benefit, directly or indirectly, by myself, or by any other to my Knowledge, or with my Consent, to any Person or Persons whatsoever, for or concerning the Procuring or Obtaining the Nomination to the Headship of this College; nor will at any time hereafter perform or satisfy any such kind of Payment, Contract or Promise made by any other without my Knowledge or Consent; nor will ever corruptly Resign or Exchange the said Headship, nor take for or in respect of Resigning or Exchanging the same directly or indirectly any Pension, Sum of Money, or Benefit whatsoever (a.)*

(a) Appendix, N^o 1.

BY EVERY STUDENT AND SCHOLAR. *I A. B. do swear, That I will not voluntarily and on set purpose do any thing Injurious to this College, either by Defacing its Buildings, or by Impairing its Goods, or by putting less to my Account for what I eat or drink than what is due to it: Or that, when I shall recollect of myself, or be put in mind by any other Person, that I have done any Injury to this College, I will forthwith endeavour to make Satisfaction for the same.*

S E C T.

S E C T. IV.

Of the Choice and Settlement of the
P R I N C I P A L.

THE *Principal* shall be chosen by the *Chancellor* of the University of Oxford for the time being, out of the *Actual* Students of *Christ Church*, who have had their Education in *Westminster* School; have come out from thence by *Election* to *Christ Church*; have continued at *Christ Church* with such Reputation as to have had *Pupils* committed to their Care by the *Dean* of that House; and who, before the time of the Vacancy of the said Headship, have proceeded regularly to the Degree of *Master* of *Arts* in the University aforesaid; are in *Priest's* Orders; and not above standing for the Degree of *Doctor* in *Divinity*; not *possessed* of any such Preferment as would vacate the Headship, if it were full; or who will *resign* it. This Rule may vary in the *First* Instance, if the *Chancellor* will be so good as to grant to the *present Principal*, in consideration of his *Ser-vices* to the Society, the Appointment of his Successor.

Upon the *Vacancy* of the Headship, the Vice-principal in Person, or One of the Tutors deputed by him, shall immediately wait upon the *Chancellor Himself*, if he be in
C England,

England, or upon his *Delegacy*, if he be not ; and acquaint him or Them, that the Headship of *Hertford College* is vacant by the Death, Cession, or Amotion of the late Principal of the said College, and receive a *Voucher* of his Message in these Words: " This present — Day of — in the Year of our Lord — Mr. — of *Hertford College* certified to Me, (or to Us), that the Headship of the said College was vacant by the Death, Cession, or Amotion of — the late Principal of the said College"; and shall lodge a Copy of the said *Voucher* in the Hands of the *Dean of Christ Church*.

Within a *Month* after the Vacancy of the said Headship shall have been thus certified to the Chancellor Himself, if he be in *England*; or within Three Months after the said Vacancy shall have been thus certified to his *Delegacy*, if he shall be beyond the Seas; the said Chancellor or his *Delegacy* shall signify His or Their Nomination of a Principal so qualified as above-mentioned to the *Dean of Christ Church*, (to whom, in failure of such Nomination of a Person so qualified within such Time, the Right of Presenting to the said Headship, for that Turn, shall lapse) to be admitted by Him, or, in his Absence, by His Representative within a *Week* after such Nomination is signified, or such Right of Presentation is lapsed.

If, at the Time of the Vacancy, there shall be no Student of *Christ Church* so qualified as above-mentioned, the Principal, for that Turn, shall be nominated by the said Chancellor, or his Delegacy, out of the Four Senior Fellows or Tutors of *Hertford College*.

The Principal, at the Time of his Admission, shall make a *Latin* Speech to the Society in the Common *Refectory*; take the *Oath* prescribed by the Statutes; proceed from his Seat in the Common *Refectory* to his Seat in the *Chapel*; and having read the First Service in his Seat, and the Second at the *Communion Table*, receive the Sacrament himself, and give it to the whole Society then resident.

When the Sacrament is over, the *Dean* of *Christ-Church*, or his Representative, attended by the Tutors of the College, shall conduct him into the Lodgings of the former Principal, and give him Possession of those also.

S E C T. V.

Concerning EXERCISES.

BY *Exercises* are meant

LECTURES;

DISPUTATIONS;

THEMES, or DECLAMATIONS, or
TRANSLATIONS, or NARRATIONS;

COLLECTIONS.

LECTURES shall be Read and Explained,
1. By the *Principal*, to the whole Undergraduate Part of the Society on *Thursdays* in full Term. 2. By the several *Tutors*, to their respective Classes on *Mondays, Tuesdays, Wednesdays, and Fridays* in Term; and at other times, according to the Direction of particular Statutes. 3. By the *Officers* or their *Assistants*, at *Nine* of the Clock at Night on *Tuesdays, Thursdays, and Saturdays*; and at *Eight* on *Sundays* in Winter, and *Nine* in Summer, to all Undergraduates throughout the Year.

DISPUTATIONS shall be,

1. In *Philosophy*, i.e. *Logic, Ethics, Physics, and Metaphysics*.

2. In

2. In *Divinity*.

Undergraduates shall dispute in *Philosophy* only.

Bachelors of Arts in *Philosophy* and *Divinity*.

The *Bachelors of Arts* shall dispute every *Friday* in full Term.

The *Undergraduates* shall dispute on *Mondays* and *Wednesdays* in full Term, and attend the *Bachelors* Disputations on *Fridays*.

Undergraduates shall not begin to dispute publickly in the College till *Easter* Term, in the Second Year of their Tuition.

All Persons subject to Disputations shall take their Turns of being *Respondents* and *Prior Opponents*, beginning with the Two Seniors, of whom the Senior shall be *Respondent*, the Junior *Opponent*.

At the End of every Term, All the Questions to be disputed upon, the Term following, shall be given out with the Names of the several *Respondents* and *Prior Opponents* affixed to their respective Questions; to the end that every Person being aware at what time he shall be required to *Respond* or *Oppose*, may

attend to perform his Duty, or, being unavoidably hindred, may get some other Member of his Class to exchange that Turn with him,

Notwithstanding the Absence of *Either* or *Both* of those Persons who were regularly to have *Responded* or *Opposed*, the Disputations shall proceed, the *Moderator* substituting a *Respondent*, whom he shall think fit, for the present Occasion. And if but One Person of the Class appear, the *Moderator* shall order Him to *Respond* or *Oppose*, and Dispute with him.

And, that this Exercise may be performed with the greater Pleasure and Benefit, Enquiry shall be made at the End of each *Term*, What *Public Exercises* Any of the Society are to do in the *Schools* the *Term following*, that the *Moderator* may order those Questions to be first Disputed upon in the *College*, which are afterwards to be Disputed upon in the *Schools*. *Bachelors of Arts*, shall never Dispute upon *Philosophical Questions* in the *College*, except on These Occasions, but *Theological*.

The *Respondent* and *Opponent* shall each of them, by way of Introduction to the Disputations, premise something relating to them in certain *Speeches* commonly called *Supposition* and *Opposition Speeches* : Which shall

shall not be bare *Transcripts* out of Philosophical or Theological Books; but the *Former* a short State of the Question, shewing in what respect the Question is true, in what false, with the Application of such Distinctions as are to be met with in those Books which treat of the Question to be Disputed upon; the *Latter* an *Elusive* Speech, treating plausibly of the Other Side of the Question, the known Part of a Declamitant who holds the Wrong Side of the Thesis; Unless the Question be such as may be well supported by good Arguments on *both* Sides.

THEMES, DECLAMATIONS, TRANSLATIONS, NARRATIONS.

The Undergraduates shall every Week in *Full Term* make a *Theme*, or a *Declamation*, or a *Translation*.

The *Theme* shall always be an *English Composition*, that the Youth of the Society may learn to *write* and *speak* their own Language readily and properly; the *English* Language being that wherein they will chiefly have Occasion to *Converse*, to *Correspond*, and to *Preach*.

Undergraduates shall not *Declaim* the First Year. They shall *Declaim* in *English* the Second and Third Years, and in *Latin* the Fourth.

The *Translation* shall be either from *English* into *Latin*, or from *Latin* into *English*.

The *Portion* of *English* assigned them to turn into *Latin* shall be in some *English* Book that is well written both for *Matter* and *Stile*.

The *Portion* of *Latin* assigned them to turn into *English* shall be some *Speech*, *Story*, or *Description* in some *Classic* Author; or an *Epistle* in *Cicero* or *Pliny*, or whatever else the *Vice-principal* shall think proper.

At the End of every *Term*, these Exercises shall be set for the *Term* following. And Every *Saturday* in *Term* shall be Appropriated to the Making, publickly Reading, or Speaking; and to the Hearing, critically Examining, and Correcting the Weekly Compositions.

The Undergraduates shall make these first in certain Paper Books, which they shall provide and set apart for this Use only; that therein the *Principal* or *Tutors* may, at any time, see the Pains of the Composers, their Way and Method of Working, and with what Judgment any Thoughts or Expressions are by them Chosen or Rejected.

At

At *Four* in the Afternoon of Every *Saturday* in Full Term, Each Undergraduate shall attend his Tutor with his Weekly Exercise, (whether it be a *Composition* or *Translation*) written fair from the Composition Book wherein it was first made ; when his Tutor, if he *wholly* approve of it, shall return it to him to be Read or Spoken before the Society on the *Saturday* Morning following ; or, finding *Faults* in it, shall, after he hath shewn those Faults to his Pupil, keep the said Exercise by him till the *Saturday* Morning following, when it is to be publicly Read or Spoken, in order to see whether the Faults before found in it are then corrected or not.

And as *More* and *Juster* Thoughts than at the Beginning of the Week occurred, may, by the latter End of it, by intermediate Conversation and Reflection be suggested to the Composer, after he shall have once considered and written upon his Subject, to the great Improvement of his *Composition* ; so likewise more *Proper*, *Elegant*, and *Beautiful* Expressions, than many of those which the Translator had at first made use of, may afterwards be furnished out to him by the *English* or *Latin* Author he is always supposed to be perusing, to the great Embellishment of his *Style*.

When

When any Undergraduate shall write *Latin* correctly and with Purity, he may be directed to translate a Portion of *English* or *Latin* into *Greek*, or any Other useful Language.

Each Undergraduate's *First* Exercise of each Kind shall be laid up, in order to be compared with the Last he shall make at the End of the Year, that his Year's Improvement may appear.

The *Absent* shall be obliged to the Performance of these Exercises as well as the *Resident*; and, having the Subjects transmitted to them, shall publickly Declaim, and Read their Themes and Translations on the *First Saturday* after their Arrival.

If any Undergraduate, having a *Genius* to *Poetry*, shall choose to make *Verses*, instead of the *Theme* or *Translation* required of him, he may be indulged this Liberty, if the Principal shall think fit, and it shall not be found to draw off his Mind from serious Studies.

Bachelors of Arts, for the First Six Terms which they aim to keep towards their *Master's Degree*, shall read in the *College*, as an Exercise of the House, the *Six Solemn Lectures*, (One every Term) which are afterwards to be read by them in the *Schools* as
an

an Exercise of the University for the said Degree; and, in every of the Other Terms to be kept for the said Degree, they shall make, and publicly Speak or Read a short *Sermon* upon a Text of Scripture assigned them by the *Principal*. Without the Performance of this Exercise they shall neither keep the *Term*, nor receive a *Testimonium* for Orders, nor have an Instrument of *Leave* to go to Another House.

Narrations, or Recitals of celebrated *Speeches* or other beautiful *Portions* of *Classic* Authors shall be the proper Exercise of Two Undergraduates every Week in their Turns, instead of the *Theme* or *Translation* otherwise required of them.

COLLECTIONS.

On the First Day of *Hilary* Term, Each Class of Undergraduates shall give in to the *Principal* the Names of *Four Classic Authors* which their respective *Tutors* have appointed them to Read, and to make Collections out of for the current Year.

These *Collections*, consisting of such beautiful Expressions or Reflections as the Reader *Admires*; or of such difficult and obscure Passages as he *Explains*; or of such Characters of Persons, or Descriptions of Actions as he thinks worthy of *Imitation*; or of such
Geogra-

Geographical or Chronological Remarks as appear to him *Material*; or of whatever else he conceives either useful for himself to *Remember*, or to *Impart* to others, shall on every *Thursday* be shewn to his *Tutor*, and at the End of the Year to the *Principal*, that thereby his Industry, and Accuracy, and Penetration, and Learning may be seen,

And whereas Two Undergraduates are every Week, in their Turns, obliged to read certain Chapters of the Holy Scriptures in the *Hall* or *Chapel*, and to subject themselves afterwards to be Examined therein by the *Principal*, or any of the *Tutors*, they shall every Day before Dinner and Supper, lay upon the *Tutor's* Table fairly written Explanations of all such Difficulties in the Chapters by them respectively read, as in their Opinion wanted to be Explained, and were well accounted for by such Commentators as their respective *Tutors* had on this Occasion recommended to their Perusal. And this Exercise well performed shall be accepted instead of the Weekly Exercise otherwise required of them.

S E C T. VI.

Of the Power and Duty of the
P R I N C I P A L.

TH E Principal, as often as any of the *Tutors* shall go off, shall have the sole *Nomination* of Others to succeed them.

The Principal shall choose his *Tutors*, from time to time, out of such Persons as have had their Education under his *Own Eye*, in his *Own House*; whom he hath long observed to have behaved themselves with remarkable *Diligence*, *Sobriety*, and *Temper*; to have good *Parts*, and to have made *Improvements* suitable to those Parts, and to their Standing in the University.

And, that the Principal may be the more at Liberty to choose the Tutor whom he shall in his Conscience best approve; He shall not concern nor interest himself in the Election of any Candidate for a Fellowship, or Scholarship, or Preferment, or Office of any kind in any *Other House*; nor any other way invite or encourage any Application to be made to *Him* for any Fellowship, or Studentship, or Preferment, or Office, with the Disposal of which he is intrusted; nor shall he solicit ^(a) the Vote or Interest of any Mem-

^(a) Appendix, N^o. II.

ber of Convocation in Elections to be made, or Degrees given, or Favours bestowed by that Body; nor Promise ^(b) his Own Vote or Interest to or for any Person on any of these Occasions.

If there shall be None of *This* House, or who have formerly been of *This* House, who shall by Him be thought *worthy* of being *Tutors* (which God forbid); or if those whom he shall think *Worthy*, shall, by reason of *other Views* more advantageous to them, refuse to be so, the *Principal* shall be at Liberty to choose his *Tutors* out of *Any* House, or out of those who have been of *Any* House, in either University.

If the Time limited for a *Tutor's* going off will expire, or he shall quit, resign, or make void his *Office* of *Tutor* within less than Half a Year after the Choice of a *New Principal*, the said *Principal* may, for some time not exceeding Half a Year after such Voidance, perform the Duties of *Tutor* and *Officer* of the House, as well as *That* of *Principal*, and receive the *Revenues* of the same for so long a Time as he performs the said *Duties*; to the end that, in the mean while, he may acquaint himself with the *Persons* and *Characters* of the Members of his Society, and be better enabled to make choice of a *Proper*

(^b) Appendix, No. III.

Tutor to succeed in the Vacancy, after such time not exceeding Half a Year shall be expired.

And if *Two Tutors* shall, after the same manner, go off, as is above described, the *Vice-principal* (or the *Senior Tutor*, if the *Vice-principal* be One of those Two) shall perform the Duties of the *Second*, as the *Principal* does of the *First*, and receive the same Consideration for so doing.

The *Relations* of the *Principal*, or of his *Wife*, if he be married, even to the Fourth Remove inclusive, shall not be capable of being promoted to be *Tutors*, let their Abilities be what they will, without the *Consent* and *Recommendation* of the *Visitor* well knowing or sufficiently certified, that the *Relation* applying to him for his Consent, hath *Proper* Abilities for this Purpose.

The *Principal* shall have the *Nomination* of the *Assistants*, as well as of the *Tutors*; and guide himself in the Choice of them by the same Rules; and shall appoint *Two* of them to the Assistance of *Each Tutor*, and direct in what *Particulars* they shall assist him.

The *Principal* shall also have the sole Power of Choosing, Admitting, and Displacing all the *Servants* of the *College*, of what Kind

Kind or Denomination soever, and may employ them as his *Proper* Servants, whenever their Attendance on the *Common* Duties of the House, as *College* Servants, is not *Required* by the Statutes, or may reasonably be *Dispensed* with.

It is the *Natural*, and shall be the *Indispensable* Duty of the *Principal* to see, that *All* the Members of his Society do their Duty faithfully and effectually in their respective Stations.

To this end, he shall *Send* for, as he sees Occasion, or *Visit* in their Chambers *All* the Members of the Society, particularly the *Students* of the House; shall give Notice to those who have the Care of them, of any *Idleness*, *Irregularity*, or *Ill-manners* which he may *then*, or at any *other* Time, have observed; shall privately and affectionately *Admonish* the *Tutors* themselves upon any Neglect of their Duty, as *Tutors*, or *Officers* of the House; and if any *Tutor*, after such Admonition, shall continue *Remiss* in his Duty, He shall Admonish him a *Second* Time before the *Rest* of the *Tutors*; and if this Admonition have not the good Effect intended, He shall *Remove* him not only from his *Offices*, but from the *Society* also.

To the same End He shall occasionally be Present at the *Performance* of any of the Exercises

Exercises of the House, as often as He shall think fit, as well to *Commend* what is well performed, as to express his *Dislike* of what is done negligently and perfunctorily.

And to the same End also shall he Once a Fortnight in Full Term, or oftener, if he find it convenient, call a *Meeting* of the *Tutors* at his own Lodgings; and there, with the utmost Freedom, Affection, and Friendship, confer and consult with them about Matters relating to the *Honour* and *Interest* of the Society; debate what is Prudently to be done in all *Emergencies*; and concert, as there is Reason, what *Penalties* to inflict, what *Excuses* to accept, what *Allowances* to make, what *Favours* to grant in all Cases not provided for by these Statutes; to the end that what shall be thought fit to be observed by the *Principal* and *Tutors* may be then *Agreed* to be observed *Equally* by the Principal and *All* the Tutors; that the *Conscience of Duty* may not expose One to *unjust Censure*, nor the *Affectation of Popularity* recommend Another to *undue Applause*; but that what is done by One may be esteemed to have been done agreeably to the *Opinion of All*; and that every One of them thus united to each Other in the Support of the same Uniform Discipline, may equally share the *Affection* of those they Govern, and equally bear the *Blame* of any *Errors* in Government.

And tho' a *General Care*, that every Member of a Society do his Duty in his respective Station, may be thought to be a sufficient Employment of itself, for the Governor of such Society ; yet, that *He*, who is to be the *Exactor* of Duty from *Others*, may always be induced to put the justest Constructions upon what *Others* do in the way of their respective *Duties*, by the constant *Experience* of the Weight of some particular Duty of his *Own* ; that *He*, by accurately discharging this his *Own* particular Duty, may excite *Others* to the Discharge of *Theirs* with the same *Exactness* ; that *Others* may with greater *Cheerfulness* perform the several Tasks allotted to them, when they shall find their *Governor* mixing with them as their *Fellow-labourer*, and concerned to lessen *Their* Toil, by taking a Part of it upon *Himself* ; and lastly, that there may be a Necessity both of his being a *Scholar* Himself, and of his having frequent Opportunities of discovering what *Improvements* in *Scholarship* are made by those under his Care ; it shall be the *Proper* Duty of the *Principal* on *Thursday* in each Week of *Full Term*, to be the Lecturer of a *Public Lecture* to the whole Undergraduate Part of the Society in some *Greek* or *Latin* Author.

Moreover, the *Principal*, if he *Delight* in the Education of Youth, and it shall be

made *Worth his while* to read to *One Pupil* only, as his *Proper Tutor*, shall have the *Liberty*, notwithstanding the *Limitation* of the Number of Undergraduate Students to be Educated in this College at one time to *Thirty-two*, to take upon him the Care and Education of *One Pupil* only, and of no more. And such *Pupil*, at any time so taken Care of, and educated by the *Principal*, shall not be considered as *One* of that *Number*, tho' he shall, in all respects, be subject to the *same Rules*.

The *Principal* shall be the *perpetual Burser* of the College; and, assisted by a *Clerk* or *Secretary*, shall make up his Accounts *Twice* in Each Year: The Account for the Half-year ending at *Michaelmas*, in the First Week of *Michaelmas* Term: The Account for the Half-year ending at *Lady-day*, in the First Week of *Easter* Term. At these times he shall have all the *Tutors* Hands to the said Accounts, attesting the *Justice* and *Punctuality* of the same: And shall moreover cause a *Transcript* of the said Accounts to be made half-yearly, as a *Duplicate* thereof, to be kept in the *Archives* of the College.

The *Principal*, as *Burser*, shall not pay any Money on the College Account, without receiving a *Voucher* for the same. He shall fairly *transcribe*, or cause to be fairly transcribed all *Bills*, (after he shall have Ex-

mined and Adjusted them), and take *Receipts* at the Bottom of the said Bills, in a *Book* set apart for that Use, and to be referred to from the General Account of *Receipts* and *Disbursements*. And all *Creditors*, in their *Receipts*, shall mention, in Words at Length, the *particular Sum* paid to them, which shall always be the *Whole* of the Bill, when adjusted, without any Deduction for Poundage to the *Burser*, who is considered for his Trouble another way, and without any other *Abatement*, than that of the *Fractions* of a Penny.

On what Accounts the Principal shall be removed from his Headship.

IF the *Principal* shall be Instituted, Col-
lated, or Elected to, or enter upon, or possess himself of, Accept, Have or Injoy any *Cure* of Souls, or *Sine-cure*; any *Lecture-ship*, or *Professorship* of any kind, either within the University or out of it; any *Deanry*, or *Bishoprick*; any *Second Dignity* in any Church or Churches; or any *One Dignity*, *Preferment*, or *Employment* either *Spiritual* or *Temporal*, which doth Require or Suppose his *Residence* as *Necessary* in any *Other Place* than in his *Own Society*, in any Part of the Time of *Full Term*, when, by the Statutes, he is obliged to be *Resident* in the said Society, his *Headship* shall be, *ipso facto*, *Void*.

If

If the *Principal* shall receive any Previous or Subsequent Consideration in Money, or any thing valued by him equally with Money, for the *Promoting*, or for the having Promoted any Person to be a *Tutor* in his Society ; or to the Office of *Clerk*, or *Secretary* to the *Principal* ; or of *Butler*, *Cook*, *Brewer* or *Baker* ; or to any other Office relating to the said Society ; his *Headship* shall be, *ipso facto*, *Void*.

If the *Principal* shall Neglect to Reform what the *Visitor* shall at any time have Admonished him of as Irregular, either in his Government of the Society, or in his Private Life ; or shall have been guilty of any thing so *Heinous* in either respect as to *Deserve* to be removed without any Admonition preceding ; and the *Visitor* shall be from thence induced to pronounce his *Headship* void ; his *Headship* from that Moment shall be *Void*.

S E C T. VII.

*Of the Duty, Power, and Privileges of
a T U T O R.*

THE *Tutor* shall instruct his *Pupils* for an Hour at a time in *One Class*. For the First Year, he shall instruct them in *Classical* and *Theological* Learning; and Exercise them every Day, (for a greater or less Portion of the Day, as their Deficiencies in *School* Learning shall be found greater or less) either in Translating *Latin* into *English*, or *English* into *Latin*, two different Ways; or *English* Translations from the pure *Latin* Writers into *Latin* again, without the Sight of the *Originals*; and in afterwards *Comparing* the same with, and *Correcting* the same by the *Originals*; and likewise in Translating *Greek* into *Latin*, without the Help of *Latin* Versions: For the Three next Years, in *University* Learning, not Exclusive of *Other*: For the Three several Weeks immediately preceding *Christmas-day*, *Easter-day*, and *Whitsunday*, in *Divinity Proper* to those Seasons: For the several Vacations of the Year, in Whatsoever the *Tutor* shall think *useful* to them.

In consideration however, that Few *Students* will Reside here during the several *Vacations* of the Year, and that the *Tutors*,
who

who have been upon strict Duty all the rest of the Year, will, at those times, want, and ought to have a *Relaxation* from Business, *Two* Tutors may have Leave to be Absent *One half* of the several *Vacations*, and *Two* more, the *Other*. And it shall always be sufficient, that *One* of the *Residing* Tutors do, Once a Day, in the several *Vacations*, and in *those Weeks* immediately preceding *Christmas-day*, *Easter-day*, and *Whitsunday*, instruct *All* the Undergraduates that shall at those Times Reside, in *One Class*.

The *Tutor*, before his *Pupils* are summoned to Lecture, and consequently, before it be known *Who*, or whether *Any* of them will be Absent from it, shall always *Order* in Writing such an *Exercise* to be made by those who shall miss Lecture, as he shall think a *Proper Penalty* for this Neglect. If *None* shall be Absent, the *Order* shall remain with him till another time ; if *Any*, their Names shall be written under it, and carried to the *Principal*, who will thereby be informed of the *Neglect*, and exact the *Penalty* incurred. The same Rule shall be observed by the *Catechist*, *Evening Lecturer*, and *Moderator*, with regard to Persons absenting themselves from *Catechetical* or *Evening Lectures*, or *Disputations*.

The *Tutor*, before he enter upon an *Explication* of the *Present* Lecture, shall al-

ways examine his *Pupils* as to what they Remember and Understand of the *Former*. He shall then direct his *Pupils* to Read, and to *Explain*, as well as they can, what they read of their next Lecture to *Him*; and *He*, as they go along, and as there is Occasion, shall make his *Remarks*, and *Descant* upon what is read, and clear the *Difficulties* that occur.

And, whereas *Declamations*, or *Themes*, or *Translations*, are required every Week in *Full Term*, of Persons under Tuition, it shall be the constant Duty of the *Tutor* to Read the said Exercises to his Pupils, and to *Criticize* upon them.

And forasmuch as young Men, left to themselves, may be apt too long to defer making the said Exercises thus required of them, and then finding themselves straitened in Time, may be forced to make them in a Hurry, and with less Accuracy than will be expected of them, or can tend to their Improvement, it shall also be the Duty of the *Tutor*, on Every *Saturday*, to Peruse their *Composition Books*, and the fair *Transcripts* from them, and accurately reading their *Translations* of *English* into *Latin*, or of *Latin* into *English*, shall observe to them with respect to the *Former*, what Expressions are not *Grammatical*, what Words not *Classical*, where the *Latin* is not *Full*, and where not *Clear*: And, with respect to the *Latter*,
where

where they have mistaken the *Sense*, or not approached the *Spirit*, or not expressed the *Image* of the *Author* they translate from ; as also, where the Language they translate into, is either *stiff*, *affected*, and *obscure* ; or *low*, *mean*, and *vulgar* ; or not well supported by the *Authority* of the best Writers of the *English* Language.

Or, if the Exercise be a *Theme* or a *Declamation*, the *Tutor* shall observe to them, as he sees Occasion, what Thought is not *Just* ; what may be *Improved*, and *How* ; what may be so managed as directly to *Prove* the *Thesis*, what only to *Illustrate* it ; what will *Shine*, if it be well laboured ; what no Labour will *Polish* ; and, in what *Order* One Thought will best follow Another, so as to make the Discourse *Easy*, *Natural*, and *Connected*. And so many of these Exercises, when they are collected on *Saturday* Morning following, as the *Principal* shall not think fit to peruse, shall again be read by the *Tutor* that Day ; that he may see what *Improvements* have been made, upon the Instructions before given ; and that what *Faults* do still remain may be shewn to the Composers before they *Finish* any new Composition.

And, whereas all Persons under Tuition are, in their Turns, obliged to read the Lessons for the Day, it shall always be the
Duty

Duty of the *Tutor* to the *Pupil* reading, to remind him afterwards of his *Mistakes*; and, according to the Degree of his *Deficiency*, to take more or less Pains with him in *Private Exercitations* of this Kind.

The *Tutor* also shall frequently Visit his *Pupils* in their Chambers; shall *Inspect* their Studies; shall direct them in proper *Methods* of Studying, that they may not give in to a *desultory, wandering, fruitless* Application; shall discourage them from reading *light, vain, trifling, prophane, and unprofitable* Books, to the Loss of their *Time*, and of their *Innocence*; and particularly, on every *Thursday* of *Full Term*, after the *Public Lecture* is over, shall see and note the Progress they have made in their *Collections* out of those *Authors* which he had directed them to read for the Present Year; and shall Punish any *Idleness, or Intemperance, or improper Conversation*, he shall in these Visits, or at any other time, observe.

Each *Tutor* shall have the same *Authority* over All Persons subject to him, whether as *Tutor, or Officer* of the House, or *Subordinate Governor* of the *Angle* in which he presides, as the *Principal* himself hath; and the same Deference shall be required by, and paid to him.

Each

Each *Tutor* (with the Consent of the *Principal*) shall appoint to his *Pupils*, as they come to the University, what *Traders* they shall deal with for *Necessaries*; and tho' they may be allowed to purchase, with *Ready Money*, what, from time to time, they shall have Occasion for, of whomsoever they please, lest any *particular Trader*, conceiving them under a Necessity of Dealing with *Him* only, should be induced to impose upon them; yet shall they not contract any *Debts* with any other Persons than those who shall be thus appointed by their *Tutor*; nor yet with Those, without their *Tutor's* Knowledge and Consent (*); under the certain Penalty Of not being able to keep any Portion of any *Academical Term* towards their intended *Degree*, from the Time of the Discovery of such Debts, till such Debts shall be truly and fully paid; and Of Dismission from the Society, if any Debt above the Value of Five Shillings, shall be found to have been contracted by them with any Person keeping a Coffee-House, or Cook's-Shop, or any Other Public House whatsoever. And if any Trader appointed by the *Tutor*, and allowed by the *Principal* to be dealt with for *Necessaries* as above, shall be found to have given Credit to any Student or Scholar under Tuition, without the Knowledge and Consent of the *Tutor*

(*) Appendix, N^o. IV.

or the *Principal* as above, the Tutor shall recall his Appointment, and the Principal prohibit the Society from dealing with him for the future, as an Enemy to the College, and to the University, and as an Invader of the Interest that Parents have in the Statute of this Realm, forbidding Credit to be given to Minors.

The *Tutor* also shall insist upon it, that no *Pupil* under his Care do contract any *Intimacies* with Tradesmen, or their Families; nor accept of *Invitations* to their Houses, nor introduce them to *Entertainments* at his Chamber; but that he content himself (whilst he is under *Tuition* at least) with this Degree of *Friendship* towards them, To continue to make use of them whilst they deal *Honestly* with him, and to pay them *Duly* what he owes them.

The *Quarterly Allowance* to Scholars under *Tuition* shall always be returned into the Hands of their *Tutor*, who having first discharged their Debts to the House, and afterwards Those contracted agreeably to his Appointment, and with his Approbation, shall give the Remainder ^(b), or a *Portion* of it, to his said *Pupils*, accordingly as he shall be satisfied of their *Discretion* to manage the *Whole* of the Remainder, or a *Part* of it only.

^(b) Appendix, N^o. V,

Since the *Tutors* are made subject to the *Admonition* of the *Principal*, as He himself is to that of the *Visitor*, and may be Removed by the *Principal*, as He himself also may by the *Visitor*, they shall not in the mean time be subject to any *Pecuniary Mulcts*, or Other *Penalties* or Forfeitures whatsoever, except such as they must *bona fide* inflict upon themselves for *Absence* in Term-time; both because Persons intrusted with their *Important* Care, ought never to be supposed to be wanting in any Part of their Duty, without a *sufficient* Reason; and because *Penalties* upon *Tutors*, bearing Resemblance to *Those* inflicted upon *Others*, may tend to depreciate them in the Eyes of their *Pupils*, who ought to have the greatest *Veneration* for them.

And, whereas the Senior Fellows or *Tutors* of this Society must retire from it when they shall be of *Eighteen* Years Standing in the University from their *Matriculation*, and may possibly, at such time, be unprovided of a Proper Subsistence in the Way of their Education, there may be Given to the Society, or Purchased by it, *Six Rectories* or *Vicarages*, of the Value of One hundred Pounds a Year Each at the least, to Any of which, as any of them shall become Vacant, the Senior *Tutor* not already provided with a Living, or not provided with a Living
of

of *equal* Value with that which is become Vacant, shall be Presented by the *Principal*, the sole *Patron* thereof, on condition he first *Vacate* the Living he already hath, and Promise to *Relinquish* This also upon his Acceptance of any *Other* Preferment. For these Livings being Given or Purchased with this *Intent* only, that those Persons, who have been Diligent and Faithful *Tutors* and *Officers* of the Society, might not be wholly destitute of a *Maintenance* when they should be obliged to leave it, it is not proper they should be tenable with any *Other* Preferment, lest they should not so often become Vacant as there might be Occasion for them. By the *Senior Tutor* is always to be understood, not the Senior in *Office*, as the *Vice-Principal*, at the time of the Vacancy, may be ; nor yet the Senior in *Age*, or *Standing* in the University ; but the Person who *earlier* became a *Tutor* in the Society than Any of the Rest. And such Senior *Tutor*, having continued in this Office till he was of *Eighteen* Years Standing in the University, from his *Matriculation*, and faithfully and conscientiously discharged the Duties of it, shall be entitled to the *Principal's* next Presentation, even after he shall have left the Society, until he shall be provided with a *Benefice*, or some other *Spiritual Preferment* of equal Value to what he enjoyed in it. If a Senior Fellow or Tutor shall refuse the Vacant Living,

a Junior Fellow or Assistant shall be Presented to it.

On what Accounts a TUTOR shall be Removed before the Time limited for his going off shall expire.

A Tutor shall be removed on the Account,

1. Of *Neglect* in the Execution of his Duty, according to the Statutes, after he shall have been *Twice* Admonished of the said Neglect by the *Principal*.

2. Of *Marriage* ; a *Twelvemonth* after such Marriage, if the Day of Marriage be certified to the *Principal* within a *Week* after the Solemnization thereof ; otherwise, the Day on which it can be *Proved*.

3. Of *Institution* to a Cure of Souls ; a *Twelvemonth* after such Institution, if the Day thereof be certified to the *Principal* within a *Week* after it is received ; otherwise, the Day on which it can be *Proved*.

4. Of *Promotion* to any Dignity, Preferment, Office, or Employment in the Church, or Elsewhere, requiring or supposing such *Residence*, or such *Care* in *Another* Place as shall be inconsistent with the Residence or Care required and supposed in *This* ; a *Twelvemonth* after such Promotion, if the
Day

Day thereof be Certified to the Principal within a *Week* after it is accepted ; otherwise, the Day on which it can be *Proved*.

5. Of *Institution* to a *Second Cure* of Souls, *ipso facto*.

6. Of *Promotion* to a *Second Dignity*, *Preferment*, *Office*, or *Employment*, *ipso facto*.

SECT.

S E C T. VIII.

The Office of VICE-PRINCIPAL.

THE *Vice-Principal* shall Preside, with the Authority of *Principal*, in every Place where the *Principal* doth not appear (except in those Places where any *Other Officer* is executing his *Proper Office*); as shall the *Senior Tutor* that is present, where the *Vice-principal* doth not appear.

Upon the Death, Cession, or Removal of the *Principal*, He shall notify the same to the *Chancellor*, or to his *Delegacy*, in Person or by a Deputy; and shall exercise the *Authority of Principal* in the same Manner as he was used to do in the ordinary *Absence* of the *Principal*, till a Successor be Chosen and Admitted.

At the End of every Term he shall give out the *Roll of Exercises* to be composed by the Undergraduates the Ensuing Term; and shall every *Saturday Morning*, immediately after Prayers, *Collect* the same as they become due, and *Distribute* them to the several *Tutors*, to be *Critically* read by them the same Day to their respective *Pupils*.

E

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He shall also *Propose Graces*, and (without *Fee*) *Present* to *Degrees* in *Arts*, and do all *Other* Business in the *Public Schools*, with respect to *This* Society, that is usually done by the *Deans* of *Other* Houses with respect to *Their* Societies.

And, forasmuch as it is incumbent on the *Vice-principal*, as the *Dean* of the House, to *Present* the respective Members of it to their *Degrees* in *Arts*, he shall take care that they all perform their *Public Exercises* in such a Manner as the *Statutes* of the University do require, and as may most tend to their *Own* Credit, and *That* of the Society.

The Office of CHAPLAIN.

THE *Chaplain* shall begin Prayers at the Time appointed by the Statute, without staying for the *Principal*, or any *Other* Person whatsoever.

After he shall have read the *First* Service, on *Sunday* and *Holiday Mornings*, he shall, for a Quarter of an Hour, explain to the *Servants* of the Society, some Part of the *Church Catechism*, or instruct them in some *Moral Duty*.

He shall Assist the *Principal* in administering the *Sacrament*; shall *Visit* the Sick; shall

shall publickly *Pray* for every Person who is so Ill as to be Confined to his Bed, although no danger of his Dying of that Illness be apprehended; shall Confer with the *Scrupulous*, and Satisfy his *Doubts*; shall *Bury* the Dead; and do All the Offices of a *Parish Priest* to the Society.

No Person shall ever be *Buried* in the *Chapel*, nor shall any *Monument* be ever set up in it. But whoever *Dies* in the College, and is not removed to the *Burying-place* of his Family, nor *Desires* to be Buried elsewhere, shall be Interred in the Ground adjoining to the *Chapel*, and *Consecrated* together with it. Where no *Stone* shall cover the Deceased, a *Register* shall be kept by the *Chaplain*, and transmitted to his Successor, of the *Situation* of the Last Grave.

The Office of CATECHIST.

THE *Catechist* on every Sunday in *Lent* Term, at *Eight* of the Clock in the Evening, shall Instruct the Undergraduates of the Society in the *Principles* of the *Christian Religion*; and, on every Sunday in the *Other Three* Terms of the Year, shall imploy himself, either in Explaining the *Articles* of the Church of *England*; or, in Interpreting *Difficult* Places of Scripture; or, in Settling and Adjusting *Controverted* Points; or, in Resolving *Cases* of Conscience; or, in any

Other Exercise in a Catechetical Way, which the Catechist shall Choose, and the Principal Approve of.

The *Catechist*, at the End of every Term, shall notify to his Auditors what he intends to instruct them in the Term following, and advise them what *Books* to read in the mean time, that they may, in some measure, be prepared to Answer such *Questions* as he shall put to them.

All Persons subject to this Lecture, shall, before the next Lecture Day, at a Time appointed by the *Catechist*, deliver to him, in Writing, such Explications and Remarks, as they remember to have been given, or made by him, in the former Lecture; who shall Reward or Punish any Careful or Perfunctory *Collection* of such Explications or Remarks.

The Office of MODERATOR.

THE *Moderator* shall Preside at *Disputations* Three times in each Week of Full Term; that is to say, at the *Undergraduates* Disputations on *Mondays* and *Wednesdays*, and at the *Batchelors* Disputations on *Fridays*, from Four of the Clock in the Afternoon till Five; and shall Reward or Punish any Excellent or Defective *Performance* of this Sort of Exercise.

At

At the End of every Term, the *Moderator* shall give out the Set of *Questions* to be Disputed upon throughout the Term following, having first enquired whether any *Bachelors* or *Undergraduates* are to Dispute in the *Schools* that Term, that, as far as it may be done with Convenience, he may order their *Questions* to be first Disputed on in the *College*.

The Office of SUBORDINATE GOVERNOUR.

THE *Subordinate* Governour of the Angle over which he Presides, shall Enquire into and Punish all Disorders that shall be Committed in it; and shall *Visit* all the *Apartments* thereof, with the *Conveniences* and *Appurtenances* thereto, as well to Observe whether they are well taken care of by the Servants, as to Secure that they be not Applied to any Improper Use by the Students of the College.

S E C T. IX.

Concerning R E S I D E N C E.

AS the *Undergraduate Students* of the Society are, by this Scheme of Education, obliged to strict *Residence* in *Term-time*, under the Penalty of *Twelve-pence* a Day, for every Day they shall be *Absent* in *Any Term*, that they may not lose the *Benefit* of the Public and Private Lectures; so shall the *Principal*, and *Tutors*, and *Assistants* themselves be obliged to the *same* Residence, under the *same* Penalty, that they may be always ready to bestow upon them *That* Benefit; And, that a *Reasonable* Occasion of Absence may not, either by the *Principal*, or *Tutors*, or *Assistants*, be at any time *Pretended*, the most *Necessary* shall not exempt them from this *Penalty*: But, as the *Principal* and *Tutors* have the Power, and it is their Duty to execute the said Penalty upon *Others*, so shall they *bona fide* inflict it upon *Themselves*; and the same shall be put into the College Stock, and accounted for with other Public Money,

And, that the *Quantity* of their respective Penalties may the more easily be computed, and many other Ends of Discipline the better served, the several Members of the Society, as well *Principal*, and *Tutors*, and *Assistants*,
as

as *Others*, shall, in a *Register* kept for that purpose, Certify the Days of their *Going* from the Society, and of their *Returning* to it. Nor shall any *Undergraduate* or *Batchelor* of *Arts* be in *Commons*, or keep any Part of any *Academical Term*, till he shall have thus Certified the Day of his Return. Nor shall any Person, of what Degree or Quality soever, at any time go out of Town without the *Leave* of the *Principal* or of the *Vice-principal*; and of his *Tutor* also, if he be under Tuition (in which Case the *Leave* of the *Tutor* is to be first ask'd); without incurring the Penalty of *Twelve-pence* a Day, for every Day he shall be Absent without *Leave*, or of *Double* that Penalty in Term-time, if he be an *Undergraduate*.

S E C T. X.

Of B E H A V I O U R.

IT is Injoined, That no Person be continued a Member of this House, whose Irregular, Immoral, or Irreligious *Behaviour* in it shall render the Methods of Education described in these Statutes *Fruitless* to Himself, and his Conversation *Dangerous* to the Rest of the Society: And that the *Principal* and *Tutors* be watchful to observe the First Steps which young Men take to any Evil Habits, and endeavour, by proper Reprehensions and Penalties, to prevent their Ruin.

That the *Principal* and *Tutors* be very careful to Avoid all those Irregularities *Themselves*, which it will be their Duty to Reprove or Punish in *Others* under their Care, lest a Consciousness of their Own Defects should make them slow to Reform the same in Others; or lest Reprehension or Punishment given by Them to Others, for Irregularities to which they were first Invited by the Example of their Governours, should be received with Contempt, and produce no real Amendment,

That no Person adorned with the Degree of *Master of Arts*, and thereby exempted
from

from the Ordinary Penalties to which Others of inferior Standing are still subject, upon a Presumption that he hath now attained to that Manly Wisdom, and that Habit of Goodness, as no longer to *Need* the Restraint of any other Law besides That of his own well-instructed and well-disposed Mind, be suffered ^(a), in the Sight of young Men, to produce so lamentable Fruit of Seven Years Education in this School of Piety and Virtue, as, in all Appearance, to be *less* Religious, *less* Sober, and *less* Observant of the Rules of the House than he was before, because he now thinks he may be so with *Impunity*.

That every Person designing to Enter into *Holy Orders* do signify such his Design to the *Principal* and *Tutors* of the Society at least *Three* Years before he apply to them for

(^a) Tho', as hath been said, there be no Place in this College for a *Master of Arts*, not a *Tutor*, but by the *Principal's* Sufferance; yet, since a *Master*, not a *Tutor*, may desire to continue in the University after he shall have taken that *Degree* (whether for the Opportunity of Study and Improvement, or for any Other reasonable Cause) he may, if his past Behaviour hath been acceptable to the *Principal* and *Tutors*, be continued a Member of the College, for so long a Time as his future Conduct, now he *Is* a *Master*, and especially if he be in *Holy Orders*, shall be as agreeable to them as it was before. For, otherwise, a *Master of Arts*, and especially if he hath obtained of them a *Testimonium* for *Holy Orders*, and hath thereupon been *Ordained*, and hath no *Dependence* upon the College, and now nothing to *Fear*, is the most dangerous and offensive Member of Society that can well be imagin'd.

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a *Testimonial* of his Diligence, and of his Religious and Virtuous Conversation for Three Years past; and that he do then also receive Directions from the *Principal*, or from *That Tutor* who now is, or heretofore was his *Proper Tutor*, what Course of *Theological* Studies to pursue; to the End that such regular Notice being given to them, and entered in a *Register* to be kept for that Purpose, each *Candidate* for the *Ministerial Office* may be Aware that his *Behaviour* will be *Inspected*; may consequently be the more *Careful* of it; may also consider the *Importance* of his Profession, and *Qualify* himself duly for it; and that the *Principal* and *Tutors* having observed his Industry and Improvements, been watchful over his Moral Conduct, reminded him of what hath appeared in it *unsuitable* to the sacred Character, and perceived the good Effect of their kind Admonitions and Advice, may give their *Testimony* with *Innocence* and *Satisfaction* ^(a). Or, in case any Person, who hath not given such previous Notice as this Statute doth require, shall, at any less distant time, determine to enter into *Holy Orders*, upon any just Motive which he had not before, such Person having lived a religious, sober, regular, and studious Life for the Time he hath been a Member of the Society, and especially for the Three Years preceding his *Ordination*, may receive a *Testimonial* thereof

(a) Appendix, N^o. VI.

under the Hands of the *Principal* and *Tutors* (the Day on which he first made known his Intentions to them being therein expressed) notwithstanding this Statute.

That the same *Respect* be shewn to the *Principal* and *Tutors* of *This* House by the rest of the *Society* that is paid to the *Head* and *Fellows* of any other House in the University by its other Members.

That the *Tutors* of this House have *Superiority* and *Precedence*, in every respect, to all *Other* Members of the *Society*, however otherwise superior to them in *Degree* or *Standing* in the University.

That no Person of a *superior* Degree Admit into his Company those of an *Inferior*, unless with a View of *Countenance* and *Improvement* to them; and, in this case, that he be *Responsible* ^(a) for the good Behaviour of those younger Persons, to whom he shall vouchsafe this *Honour* and *Advantage*; and submit to the same Penalties which shall be due to *Them* for the Irregularities they shall be guilty of in *His* Company.

That no Person keep Company with others, tho' of the *same* Degree, at a *Time* when, to his Knowledge, their Attendance

(^a) Appendix, N^o. VII.

on some Duty of the House is *Required* of them ; or submit to the *same* Penalty that shall be due to *Them* for the *Neglect* of such Duty.

That no Person betray the *Confidence* reposed in him by the *Principal* or any of the *Tutors*, when, at any time, from a Sense of their Duty, and a Concern for his Welfare, they shall adventure to make him Aware of the Mischiefs that may accrue to him by keeping Company with such Members of the House, or of the University, as they think will mislead him by wrong *Notions* or bad *Examples* ; under the Penalty of being obliged to Acknowledge, in a public Manner, before the Society, that he hath *Betrayed* his Friend.

That young Men be taught not to be *Asbamed* to Own to their Relations or Acquaintance Visiting them in the Uiversity, that they are, at certain Hours, required to be at *Prayers*, or *Lecture*, or *Disputations*, or within the College Gates by *Ten* at Night ; and that no *Avocations* of this sort be *Admitted* in *Excuse* for the Neglect of any of these Duties ; there being no Doubt, but that, when the Necessity they are under of submitting to the *Rules* of the Society shall be made known, those who have the greatest Concern for them will be better *Pleased*, and the House have greater *Reputation*.

That

That no Member of the Society make any *Entertainment* either at his *Chamber*, or any *Public House*, or *Elsewhere*, on account of his having done any Exercise in the Schools for a Degree, or on Account of any Degree taken by him in the University; or *Treat* any Examining Master, or Collector, or Other Officer of the University; or *Present* any of them with any thing more than their precise *Fees* prescribed by the *Statutes* of the said University; or *Accept* of any Entertainment from any Proctor, or Collector, or Other Officer of the University as such.

That whenever any Member of the Society, not a *Master of Arts*, shall apply to the *Principal* for any *Favour*, or *Redress* of Grievance, or on any *Other* Occasion, he do it by an *Epistle* in *English*, to the end that, when he shall have taken pains to express the Matter of his *Request*, or *Complaint*, in Writing, and reviewed it, he may the better Judge, whether it be *Proper* to be laid before the *Principal* or not; and that the *Principal* also taking Time to consider of what is in this manner laid before him, having such a *Remembrancer* by him, may not forget it; and withal, that the Person thus applying, being accustomed to this sort of Exercise in *These* Cases, may perform it upon *Other* Occasions with the greater Facility and Exactness.

That

That no Person interrupt the *Studies*, or disturb the *Repose* of any Other Member of the Society by any kind of Noise in *Studying* or in *Sleeping* Hours. That those be esteemed *Studying* Hours which are between Morning Prayers and *Twelve* at Noon, and between *Two* in the Afternoon and *Six* in the Evening; and those *Sleeping* Hours, which are between *Nine* at Night, and the *First Bell* for Prayers in the Morning.

That every Member of the Society observe a *Neatness* and *Simplicity* of *Dress*; avoiding all *sordid Negligence* on the one hand, as offensive to Others with whom he shall mix in Conversation, and as too common a Sign of Want of Sobriety, and Diligence, and due Care of himself in other respects; and all *Foppishness* and *Affectation* of *Finery* on the other hand, either unsuitable to his *Quality*, or *Circumstances*, or *Present* Condition in the College, or *Intended* Station in the World.

That every Member of the Society observe the same *Neatness* in his *Apartment* that is required in his *Person*; and the same *Simplicity* in his *Furniture*, as in his *Dress*. And that no one keep a *Dog* within the Limits of the College; a Humour ever attended with *Defilement* of the *Rooms*, and *Damage* to the *Goods*, and *Disturbance* of the

the *Society*, and with many *Other* Inconveniencies.

Lastly, to the end that the *Statutes* of the University, particularly those contained under the Titles *De Vestitu & Habitu Scholastico*, and *De Moribus conformandis*, may be the better Observed in the University, by the Members of this House, that the *Principal* and *Tutors* of this House have Power to restrain their Own Members from the *Violation* of any of the said *Statutes*, by *Penalties* not exceeding *Those prescribed* in the said *Statutes*.

And if hereafter there shall be a Doubt in any Member of the Society, whether what is Injoined or Required by the *Principal* or any of the *Tutors*, be Expressed, or Implied in any *Statute* of this *House*, or any *Statute* of the *University*, such Member shall however for the present *Comply* with it, till he shall have been *Heard* by the *Principal*, if the Injunction came from any of the *Tutors*; or, by the *Visitor*, if it came from the *Principal*; or, coming from any of the *Tutors*, had not been *Considered* or rightly *Determined* by the *Principal*; and he shall have proper Recompence for so Exemplary a *Compliance*. But, if, instead of this, any Member shall *not Comply* with such Injunction, or shall *Combine* with Others to Oppose it, the *obstinate Refuser*, if he be Alone, or the *Senior* of the *Faction*, if there be a Conspiracy, shall be forthwith *Expelled*.

S E C T.

S E C T. XI.

Concerning the COMMONS.

EVERY *Student* at his Admission shall Deposite in the Hands of the *Burser* Eight Pounds, and every *Scholar* Four Pounds, both as a *Fund*, out of which the *Provisions*, and other Wants of the Society are Weekly to be Supplied, and as a *Caution* or Security for the Quarterly Payment of their *Commons*, *Battels*, *Decrements*, *Chamber-rent*, *Tuition*, *Officers Stipends*, *Servants Wages*, *Univerfity* and *House Dues*, *Pecuniary Penalties*, or *Forfeitures*; and shall discharge all these Articles of Expence within a *Month* after the Quarter shall expire ^(a), under the Penalty of not being continued in *Commons*, and consequently of not keeping any Part of the *Academical Term*, till they are paid.

The *Principal* himself shall stand to *Commons* during the feveral *Terms* of the Year, to the Intent that he may the oftener be induced to Dine and Sup with the Society, and have frequent Opportunities to observe, what Attempts to depart from Any of the settled Rules of the House shall at any Time be

^(a) Which it always will on the *Saturday* immediately preceding the Common Quarter-Day.

made, and either *Prevent* a Difuse of any Statute, or *Restore* it to its Use before the Irregularity hath become Habitual. And His *Commons* shall of course be sent up to the *Tutors* Table, in the same Undivided Joint that contains Their *Commons*, to the end that, when they shall observe the *Principal* to Content himself with as *Plain* a Diet, in as *Moderate* a Proportion, as any Other Member of the Society, *They* may find no Difficulty to do so too; and thus avoiding *Themselves* a Nicety and Expence which are not allowed to Others, *Others* may be Ashamed to Affect an Elegance or Excess for which they have no Example.

No *Student* accepting the Indowment, shall exceed the Sum of *Six Shillings* a Week for *Commons* and *Battels*; nor any *Scholar* *Four Shillings* and *Six-pence*.

A Note of the *Exceeders* shall be laid upon the *Tutors* Table by the Butler every *Saturday* before Supper, with the *Quantity* of the Excess; when the *Principal* or *Vice-Principal* shall stop the *Name*, or limit the *Battels* of Each Exceeder, for so long a time as shall by Him be thought Necessary, in order to bring the *Exceedings* of the *Last* Week into the *Stated Allowance* of the *Next*.

Christmas-day, Easter-day, Whitsunday, and the Day of *Incorporation* of the Society, shall be kept as *Festivals*, at the Expence of the Members of the College as well *Absent* as *Present*; which Expence shall not be greater than of *One Shilling and Six-pence* to each Member, above the *Commons* of the Resident Members for the Noon of each Day.

Nothing shall be Dressed in the Publick *Kitchen* for any Member of the Society, except the *Principal* ^(b), but *Commons*. Nor any *More Commons* be provided than for the *Number Resident*.

Saturday and *Wednesday* Mornings being the Times appointed for the buying in of the *Week's Provisions*, Whoever shall not have signified to the *Steward*, before he goes to Market, that he desires to be *out of Commons* in the Afternoon of *either Day*, shall be considered as *in Commons* till *Wednesday* or *Saturday* in the Afternoon following. And a *List* of the Members in *Commons* at Each Table shall be hung up in the *Kitchen* on *Saturday* in the Afternoon, and renewed on *Wednesday* in the Afternoon.

^(b) Who is the *proper* Entertainer of the *Parents* and *Relations* of the Students under his Care.

The *Meat* to be provided for *Commons* shall be, in the general, of the *Ordinary* Kind; the *Best* of the Kind; in *Quantity* within a *Pound* to a Man; in *Value* not exceeding *Three-pence*, or the House to be charged with the Excess; of the *Same* Sort for the same Meal; of *Different* Sorts for the Two Meals of the same Day. This shall be Dressed in the plainest and most wholesome Manner, and, as far as conveniently it may, be sent up to the several Tables in Joints *Undivided*.

If any *Senior* help himself to a *Larger* Portion of the Joint than is Reasonable, or in an *Unhandsome* Manner, any *Junior* at the Table may demand to have the *Commons* sent up in *Messes*; when the *Senior* of the Table, choosing which *Mess* he will be at, shall determine his Three immediate *Juniors* to the same; and when also the *Junior* of each *Mess* may *Divide* the *Mess*, if he pleases ^(a).

No *Commons* shall be sent to a Private Chamber, but in case of *Sickness* intimated to the Principal or Vice-principal, or of *Absence* from Dinner or Supper with *Leave*, and for the Absent Person's *Own Use*. And on these Occasions, the *Commons* shall be sent

^(a) See Appendix, N^o. VIII.

from the *Table* to which the *Sick* or *Absent* Person belongs, if the same be sent up in a *whole* Joint, and from the *Kitchen*, if sent up in a Joint *Divided*.

No *Commons* shall at any Time be sent up into the *Hall*, without these Two Officers being Present; the *Vice-principal*, or some Person expressly Deputed by Him, to *Preside* in the *Hall*, at the Reading of the *Chapters*, and during the Times of Dinner and Supper; and the *Steward*, or some Person expressly Deputed by Him, to *Preside* in the *Kitchen* till the *Commons* are distributed.

Any Member of the Society, being Visited by *Strangers* not living in the University, may, with Leave from the *Principal* or *Vice-principal*, and with Notice given to the *Cook*, Entertain them with a *Commons* in the Public *Refectory*; *i.e.* not with a *Costly* Dish of Meat, with sufficient Folly and Affectation called a *Commons*, but with a *Commons* of the same *Kind* and *Value* with his Own. If *Strangers* may not have the *Curiosity* to see with what *Simplicity* young Students live in this Society, or, Eating always in a more *delicate* and *sumptuous* Manner, cannot find it agreeable to them to *Accept* of so *plain* and *slender* a Repast, as the frugal Institutions of this Place have here permitted, any Member so Visited may have *Leave* not to *Refuse* to Dine or Sup with them in a Manner

ner they like better, in any other *Proper* Place, at any *Convenient* Time; but He shall in no wise Entertain them at his *Private Chamber* (b).

The *Steward* attended by the *Cook*, having first carried a Bill of Fare for the Week to the *Principal* for his Approbation, shall go to Market with *Ready Money*; shall buy of whomsoever he pleases at the Market Price; shall see the Meat weighed in single Joints, and distinctly Valued; shall distribute the *Commons*, for the First Meal of the Week, on *Saturday* Night; and, for the last, on *Saturday* Noon following; and shall observe a due Proportion in the Distribution.

The *Principal*, who hath the Appointment of the *Steward*, shall, at the End of the Week, read to him the *Statutes* relating to his Office, and enquire of him whether he hath carefully observed the same. And, receiving an Answer to his Satisfaction, shall sign him a *Debentur* of *One Penny* from each Member of the Society (not including the Scholars), whether *Present* or *Absent*, to be paid him at the End of the Quarter. Or, not receiving a satisfactory Answer,

(b) See the Folly, and Vanity, and Expence, and Loss of Time in *Making* Entertainments, and the Thoughtlessness of Persons *Accepting* them, at Scholars Chambers, set forth in a Pamphlet called, *The Expence of University Education reduced*, p. 6. 2^d Edit. 4.

shall Divert the said *Allowance* for That Week into the *Publick Stock*.

The *Hour* of Dinner shall be *One*, of Supper *Seven*.

The College Gate shall be shut during the Times of *Dinner* and *Supper*.

SECT.

S E C T. XII.

Concerning the CHAMBERS.

THE *Principal* shall dispose of *All the Chambers.*

The Four *Middle Rooms* in the Middle Staircases of the Four Angles, Value *Six Pounds* a Year each, together with the *Double Garrets* over them, Value *Four Pounds* a Year each, shall be given to the Four *Tutors* Rent-free.

One Half of Each of these Four *Double Garrets* shall be the Proper *Chamber* of Each of the Four *Scholars* respectively; and the *Other Half*, the Proper *Chamber* of Each *Servant* attending each *Tutor* respectively.

The *Rent* of all the Other *Chambers* shall be for the *Maintenance* of the *Principal*.

Every Member of the Society, from the Day of his *Admission* to the Day of his *Leaving* the College, shall pay *Rent* for a Room, whether he *Reside* or not.

The *Rent* of the Rooms shall be in proportion to their *Largeness* and *Convenience* :

Of the Four *Corner Rooms* under the *Tutors Apartments*, not exceeding *Six Pounds* a Year; Of the Thirty-two of the *First* and *Second Floors*, not exceeding *Five Pounds* a Year; Of the Sixteen *Single Garrets*, not exceeding *Three Pounds* a Year,

Every Member of the Society shall have a *Chamber* to *Himself*; *Lying out* of his *Own Bed*, or *Admitting* Another to *lie with him* in his *Own Bed*, He shall incur the *same* Penalty as if he had lain out of the College. One Member of the Society shall not permit Another to make use of his *Chamber* in his Absence, since the *Successor* is Interested that the *Furniture* thereof should descend to him in the *best* Condition.

The *Tenant's* Expence in New-furnishing an Apartment shall be regulated by the *Principal*, that no Man's *Humour* or *Vanity* may become burdensome to his Successor.

The *Tenant*, who shall furnish his Apartment anew, shall give in to the *Principal's Clerk* or *Secretary* an *Inventory* of the Goods thereof, with an Account of their *Prime Cost*. And the *Successor* in that Apartment, who shall repay him *Two Thirds*, or, after Six Years Use, *One Half* of the *Prime Cost* of such Furniture, shall also give in a *Fresh Inventory* thereof, that the

the *Loss* or *Exchange* of any Part of the said Furniture may appear, and his Demand upon the next *Tenant* be rightly Valued and Adjusted. Or, the *Principal* having paid the Value of the *Thirds*, or of *One Half*, to a *Predecessor*, and not been repaid the same by a *Successor* within a Year, may have the said Furniture *Appraised*, and *Dispose* of it according to the Appraisement.

When the *Value* of the Furniture of a Room, at *Thirds*, or *One Half*, shall amount to no more than *Twenty Shillings*, the *Principal*, paying this Sum to the *Tenant* quitting the said Room, may dispose of the said Furniture.

The *Tenant* of an Apartment shall make no *Alteration* in the Walls, Windows, Doors, Chimneys, Partitions, Ceilings, or Floors thereof (though at his *Own Charge*), without the *Consent* of the *Principal*; who, assisted by experienced Workmen, may Judge whether any *Alteration Proposed* will take away from the *Strength*, or *Convenience*, or *Beauty*, or *Uniformity* of the Building.

The *Tenant*, before he quit his Apartment, shall bring the *Key* of it to the *Principal*, and desire to have it surveyed,
that

that what Damage hath been done to any Part of the *Building* or *Furniture*, more than might reasonably be expected from the *Common Use* and *Wear* thereof, may be Estimated, and Satisfaction made to the *House* for any *Detriment* to the *Fabrick*, and to the *Successor* for any *Abuse* of the Goods.

SECT.

S E C T. XIII.

Of the Duties of the SCHOLARS.

THE *Four Scholars*, in their turns, shall summon the Society to *Prayers*, to *Meals*, to *Disputations*, to Public and Private *Lectures*; and shall bring a Note to the *Principal* of the *Absent* Students from every Place of Duty.

They shall also, in their turns, be *Officers* of the *Gate*.

So long as the University Statute requiring its Members to repair to their respective Colleges at *Nine* of the Clock at Night, shall be in force, the *Officer* upon Duty shall lock up the College *Gate* every Night at *Nine*, or as soon as the Great Bell of *Christ Church* hath done Tolling, and forthwith return the Names of the *Absent* Members of the Society to the *Principal*.

As any Member of the Society, *now* *Absent*, shall apply to be Admitted between *This* and *Ten*, the *Time* of his coming in shall be Certified in the same Note in which his *Name* was returned.

At

At *Ten* the *Gate* shall be shut up *finally* ^(a) for that Night; and the *Key* be brought to the *Principal*, to be by him carried up into his Chamber, there to remain till *Six* in the Morning in Summer, and *Seven* in Winter, unless any Member of the Society being *Sick*, shall desire to have the *Gate* opened at any *Intermediate* time.

Whoever, being abroad in the Evening, shall not have *Applied* to be Admitted, or, having Company in his Own Chamber from abroad, shall not have *Dismissed* the said Company, before the *Key* be carried in to the *Principal*, shall be Amerced *One Shilling*; and for *Every One* of the said Company not dismissed *One Shilling* More; and every Other Member of the Society, who shall Receive into his Apartment, Lodge, or Sit up with, or Associate himself to any of the said Company after the Delivery of the *Key*, shall undergo the same *Forfeiture*, with such *further* Penalty of Another Kind, as the *Principal* shall think this Fault repeated doth deserve.

Any Member of the Society, being within the College, and Refusing or Neglecting to appear *Personally* to the *Officer* of the *Gate*, when he shall apply to his Room to

(a) See Appendix, No. IX.

be informed whether he be at *Home*, or *Abroad*, shall incur the *same* Penalty as if he had lain abroad.

The *Officer* of the *Gate* shall not suffer any Thing to be brought into the College after the *Gate* is once locked, nor let in any Person not a Member of the Society, nor let out any Member of the Society, for that Night, without the *Principal's* Knowledge and Permission.

For *These Offices* they shall Each of them be Intitled to a *Peny* a Week from every Member of the Society, whether *Present* or *Absent*; and also, to *One Half* of the Pecuniary Penalties for Absences from the *Hall* and *Chapel*; and also, to *One Half* of the Pecuniary Penalties assigned to the Breach of *these* Statutes.

S E C T.

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S E C T.

S E C T. XIV.

*Of the SERVANTS of the College,
and their several Duties.*

LEST any Member of this House should be so *Inconsiderate*, as to think it reasonable for him to employ at all Times, and upon all Occasions, the *Servants* of the Community, as if they were in his *Private Service*; or that the Condition of *Servants* is so bad, that they must know no End of their Toil, nor share any Comfort of Life, nor have any Leisure even for the Service of God; or that the Condition of *Masters* is so happy, or rather so helpless and listless, that they need neither be Willing nor Able to do the least Matter for themselves; the Chief *Duties* of the *Servants* of the Community are hereafter enumerated, whilst the more Minute, which it would be too tedious in this place to insert, shall be particularly specified to them by the *Principal* and *Tutors* of the Society, at the Time of Entering on their respective Offices, that, if nothing *Less* than their Duty will be Expected, nothing *More* may be Demanded of them.

The *Principal's* CLERK or SECRETARY shall, at the End of Each Quarter, set forth the Demands of the House upon the several Members of it, in certain *Notes* containing
the

the several following *Articles* of Expence, for *Commons* and *Battels*, *Decrements*, *Chamber-rent*, *Tuition* and *Officers Stipends*, *Servants Wages*, *University* and *House Dues*, *Pecuniary Mulcts*. And, upon any Delay of Payment thereof beyond the Time Limited by the Statutes, shall, as the Principal's *Attorney*, *Sollicite* and *Prosecute* for the Recovery of the same. He shall likewise, by the Order of the *Principal*, lay in the Necessary Stores of *Coal*, *Wood*, and *Candle*, for the Use of the Society at the most convenient Seasons of the Year; and furnish all the Offices with proper *Utensils* as there may be Occasion; and Supervise the *Repairing* the Buildings with all needful *Reparations*; and keep the *Inventories* of the *Furniture* of the several Apartments; and settle the Consideration to be allowed for the Use thereof as often as any Members of the Society shall *Resign* or *Exchange* their Rooms. He shall also collect of the several *Traders* and *Dealers* with the College, and of the several *Artists* and *Labourers* employed in the Service of it, their respective Demands upon the *Principal*, the Perpetual Burser; and Assist him in making up his Half-yearly *Accounts*, and in Transcribing the several *Bills* to be referred to from the Book of *Receipts* and *Disbursements*, after the same shall have been carefully Examined and Allowed; and in every *Other Matter* wherein the *Principal* shall need his Assistance as an *Amanuensis*.

The

The BUTLER shall attend in his Office from *Eight* in the Morning till *Nine*; from *Twelve* till *Two*; from *Six* till *Eight*.

He shall Order into his Keeping from time to time such Quantities of *Small Beer*, *Bread*, *Butter*, and *Cheese*, as shall answer the Occasions of the Society, upon such *Agreements*, and at such *Rates* as the *Principal* and *Steward* of the Week shall approve of; and shall Issue out the Same, as near as may be, in Equal *Measures* and *Proportions* to All.

He shall not deliver out any thing for any Member of the Society without a *Note* under his Hand, unless to the *Servant* waiting at his Table, or to the *Bedmaker* belonging to his Apartment. Nor shall he permit any one to *Exceed* the Weekly Allowance prescribed by the *Statutes*, without acquainting the *Principal* or *Vice-principal* therewith; nor place any thing to the Account of any *Student* in the Book of his Office, either for *By-Services* ^(a), or *Charities* ^(a), or *Liberalities* of any kind.

The Cook shall go along with the *Steward* to the Market, and Assist him in buying in the *Provisions* for the Society; take effectual

^(a) See the Pamphlet called *The Expence of University Education reduced*, p. 38, 39, 40. 4th Edition.

Care to preserve them *Untainted*; get them Dressed against the *Hours Appointed* by the *Statutes*, in the most simple, plain and wholesome manner; and be Directed by the *Steward* in the *Distribution* of them.

He shall take Charge of the *Fuel* of all Sorts sent in to him for the Use of the College, and be a frugal *Manager* of the same, keeping but *One Fire* at a Time, unless upon extraordinary Occasions, and with *Leave* from the *Principal*.

Neither the BUTLER nor the COOK shall permit any One to come into their respective *Offices*, except the *Principal* or *Tutors*, or *Steward*, or *Other Person* expressly sent by the *Principal*; nor suffer any of the *Utenfils* or *Goods* in their Custody to be carried out of their respective *Offices* into the Town, or to any *Private Chamber*, under the Penalty of *4d.* to the Officer *Permitting* the *Trespass*, and of *4d.* to the Person *Trespassing*.

An *Inventory* of the *Utenfils* in Each Office shall be lodg'd in the Hands of the *Principal*, and a *Duplicate* thereof with his *Clerk* or *Secretary*, who shall, once a Year, or oftner if occasion be, review the Same, and make his *Report* to the *Principal*, who shall oblige Each Officer to *Repair* or *Restore* what shall then appear to have been *Damaged* or *Lost* thro' his Neglect; or of the Damage and

Loss of which he can give *No Account*. And, on the Day of such Annual Review, what is *Wanting* in the Inventory shall be *supplied*. And Each Member of the Society, whether Present or Absent, (except the *Scholars*) shall pay a *Penny* a Week towards supplying Each Office with *Proper Utensils*.

The BUTLER shall keep the *Dining Hall*, *Buttery* and *Cellar*, and the COOK the *Kitchen*, *Pantry*, and *Larder*, and BOTH the Vessels and Utensils belonging to their respective Offices, neat and clean; and shall Each of them for these Purposes have an *Under Servant* or *Assistant*, in their respective Offices, at an Allowance of 4 Pounds a Year Each, to Issue out of their respective *Salaries*.

The *Principal's* CLERK or SECRETARY, BUTLER and COOK, shall all of them be considered as the Principal's *Domestick* Servants; and shall Each of them, for their respective *Services* to the Society, be Intitled to 4*d.* a Week from every Member of it, whether Present or Absent, (except the *Scholars*) and be Allowed no *Other* kind of *Fee*, *Perquisite*, or *Profit* whatsoever.

The BEDMAKERS shall come into the College at Half an Hour after *Five* in the Morning in Summer, and Half an Hour after *Six* in Winter, and immediately repair to the
Apart-

Apartments of their respective *Masters*, according to their Seniority, to Light their *Fires*, and call them up to *Prayers*; and, after *Prayers*, proceed, in the same Order, to the *Other* Parts of their *Proper* Duty as *Bedmakers*, till *Nine*; when they shall be at Liberty to retire to their respective *Homes* for an *Hour*. At *Ten* they shall pursue their *Proper* Business in the College till *Two*. At *Two* they shall be Dismissed from their further Attendance in the College till *Six* in the Afternoon, when they shall return to finish what remained Undone of their *Proper* Employment. They shall not continue in the College after *Nine* at Night.

A *Particular* of the several Parts of their Duty as *Bedmakers*, shall be given them when they *Enter* on this Service; and for the Performance thereof they shall Each of them be Intitled to 7*d.* a Week from every *Master*, and *Bachelor* of *Arts*, and Undergraduate *Student*, whether Present or Absent, whose Apartments they respectively take care of, and to 4*d.* a Week from every *Scholar*.

For all *Other* Services not properly belonging to them as *Bedmakers*, but permitted however to be done by them as *Messengers*, when they are at leisure, and their *Other* Business is done, they shall be Intitled to an *Additional* Consideration in proportion to the Service they do.

The BEDMAKERS shall not be sent on any Messages or Errands out of the University, nor out of the College in a Morning, unless by the *Principal* or *Tutors*; nor spend so much Time with *Some* of their Masters as to Neglect the *Rest*; nor be imployed in the Affairs of *Other Students* to the Neglect of their *Own Masters*; nor, being employed in the Service of the *Community*, be called off to any *Private Service*; nor be engaged in any kind of Service which is *Illegal, Unstatutable, Immoral*, or Otherwise *Disapproved* by the *Principal*.

The BEDMAKERS, being discharged from the *Private Service* of their *Masters* between the Hours of *Two* and *Six*, shall Each of them in this *Interval* of Time, Weekly and Alternately, be imployed in *These Services* for the *Community*.

They shall attend at the Public *Entrance* into the College, or somewhere within the *Limits* of the College, and within *Call*, to keep out all *Beggars, Fruiterers, Pamphlet Sellers*, and other Idle and Vagrant Persons; to Conduct *Strangers* to the Chambers of the *Resident* Members of the Society; to receive *Messages, Letters, or Parcels* for the *Absent* Members, and to deliver the same to their respective *Friends* who are *Resident*, and are known to *Correspond* with them in
their

their Absence. They shall busy themselves as they have Leisure, in keeping the *Chapel* with the *Utenfils* thereof, and the *Area* of the Quadrangle with the *Greens* and *Borders* of *Flowers* thereto belonging, and all the Vacant Spaces round the Buildings, in a neat and decent Condition. Nor shall the Officer on Duty absent himself from the College without substituting another in his room with *Leave* from the *Principal*; nor be sent out of the College on any *Errand*, unless by the *Principal* or *Tutors*, between *Two* and *Six* in the Afternoon. The same Officer shall attend at the Gate during the Times of *Dinner* and *Supper*. And for these *Public Services* shall receive 4 *d.* a Day to be paid out of the *Public Stock*.

S E C T. XV.

*Of the College STOCK, and of the
DISPOSAL thereof.*

TH E *Revenues* of the College, from whence the *Stock* is to arise, shall in no wise be applied to the Increase of the Settled *Income* and *Endowments* of the *Principal* or *Tutors*; nor be converted to the *Private Use* of Them or Any of them, in any respect whatsoever; nor at any time be imployed to Augment the *Endowments* of the *Students*, or *Number* of the *Studentships*; or any way to Enlarge either the *Income* of the Society, or the *Society* Itself; but shall, from time to time, by the Unanimous Concurrence and Consent of the *Principal* and *Tutors*, be applied to the following Purposes, and to No Other.

To the *Payment* of the College *Debts*, whether contracted *Before* the Incorporation thereof, or *After*.

To the *Repairing* of the *Buildings* in a decent, frugal, and effectual manner; but not to the Rebuilding of them in any *Other* Form, or with *Greater* Magnificence.

To

To the *Incouragement* of Sobriety, and Industry, and habitual Regularity in the young *Students* of the Society.

To the respectful *Acknowledgment* of *Merit* in Persons formerly of the College, who shall have written any thing to the Advancement of Religion or Learning, or done any thing of *Use* to the Publick, or *Credit* to the Place of their Education.

To the *Purchasing* the *Patronage* of Six *Rectories* or *Vicarages* of the moderate yearly Value mentioned in the *Statute* thereto relating, if, in Three Years time after the Society shall be Incorporated, Such *Rectories* or *Vicarages* shall not be *Given* to it.

To the *Relieving* the *Necessity* of Persons who behaved themselves well in the Society, whilst they were Members of it, and who, afterwards, having lived a Frugal and a Virtuous Life, are yet reduced to Want thro' *Misfortunes*. And to this End, a *Register* shall be kept of every Person going from the Society; and, as far as it may be done with Convenience, of the several *Settlements* he shall have in the World; that frequent Inquiries may be made How he *Fares*; What he is *Doing*; and How he hath maintained his *Character* since he left the College.

To the more *Comfortable Subsistence*, from time to time, of *Four* such Poor *House-keepers* of the Parish wherein the College is situate, as are known to have lived soberly, and honestly, and peaceably; and to have kept themselves by their Industry from becoming chargeable to the said Parish.

The *Principal* and *Tutors*, in disposing of the College *Stock*, shall observe these Rules,

That All these Occasions of Beneficence be esteemed so far *Equal*, that That, which *first* offers itself, be preferred, if there be not a certain Occasion in *View*, and *near* at hand, of much greater Consequence.

That, whenever a *Proper* Occasion offer itself, it be Complied with, if there be Money in the *Stock* to Answer it.

That, whenever there is a *Hundred Pound* in the *Stock*, They *Seek out* for a Proper Occasion of Employing it, if none shall have Offered itself to them.

That, upon any *Extraordinary Occasion*, requiring Immediate Compliance, they have Liberty to *Borrow* such a Sum, as shall not exceed the usual Income to the *Stock* in one Year.

That,

That, from time to time, they studiously pursue the *Good* that is before them, without the least Apprehension of any Demand upon them from the *Future Necessities* of the Society ; nothing doubting, but that if, at any time, the College should be consumed by *Fire*, or destroyed by any *Other Accident*, which will require a greater Sum to rebuild it than they shall be provided with, a Society, which, upon so many Occasions, shall have been ready to *Distribute* to Others, will, in a Case so deplorable, find sufficient *Assistance* from Others.

SECT.

S E C T. XVI.

Of PENALTIES.

IT is enjoined, That the Violation of these, or of any of these *Statutes*, be attended with *Constant* Penalties; a Method, which will take away all *Hope* of *Impunity* from the Person Offending; all *Imputation* of *Partiality* from the Person Punishing; and effectually procure the *greatest Share* of Punishment to the Person *most Deserving* it.

That these Penalties be either *Pecuniary Mulcts* ^(a), or Exercises commonly called *Impositions*, or *Confinement* within the College, or *Removal* from the Society.

That Penalties particularly specified be not *Exceeded*. That the Violation of *such Statutes* as have no *Special* Penalties annexed to them, and the Neglect of *such Rules* of Behaviour, or of *such Directions* in Study, as are not particularly prescribed by these *Statutes*, but which from time to time will be found Necessary to be given by the *Principal* or *Tutors* in the Course of Education, be attended with *such Penalties* as the *Principal* and *Tutors* shall, in their Discretion, think proper: Provided always, that the

(^a) Appendix, N^o. X.

Penalties for *Neglect* of Exercises be *Exercises*, or *Impositions*, as what may best make amends for such Neglect.

That *Pecuniary Mulcts* despised, or too often Incurred; and *Impositions* not performed, or not with Care; be changed into *Other Penalties* which may be more regarded.

That *Pecuniary Penalties* be put into the College Stock, and accounted for with *other Public Money*.

SECT.

S E C T. XVII.

Of the S T A T U T E S.

THAT the *Statutes* of this College may be the better Known and Observed, they shall be *Read* on the First Day of every Term before the whole Society then Resident, until they shall be made Public.

The *Present Principal* shall have Power, during his Life, with the Consent and Approbation of the *Visitor*, and of the *Crown*, to make such *Alterations* therein as his *Experience* shall convince him are Proper to be made.

In the mean time, there shall be taken *Three* fair Copies of the said *Statutes*; whereof *One* shall be laid up with the *Charter of Incorporation*, and other Writings relating to the Estates of the Society; *Another* be put into the Hands of the *Visitor* for the Use of Himself and his Successors; and the *Third* remain with the *Principal*.

After the Death of the *Present Principal*, if not *Before*, the said *Statutes* shall be Printed with the *Amendments*, and made Public; and a *Copy* of them shall be delivered to each Member of the Society, on the Day of his *Admission*, to be the Guide of his future Conduct.

S E C T.

S E C T. XVIII.

Of the VISITOR.

AS the *Principal* is bound by the *Nature* of his Trust and Duty, to Observe the *Statutes* Himself, and to see that every Member of the Society, of what Degree, Age, or Quality soever, do the same; and cannot be hindered, or retarded in the Execution of his Office by waiting the *Concurrence* of Others to any regular Act of Discipline; so, if He either break the said *Statutes* Himself; or neglect to inflict on Others the *Penalties* thereby enjoined; or inflict *Greater* or *Other* Penalties than are therein Expressed or Intended; or exercise the Power given him with *Partiality* or *Connivance*; or lead an *Irreligious* or *Immoral* Life; he shall be subject to the Animadversion and Censure of the *Visitor*, in Whom, ordinarily, the Right of *Interpreting* the Statutes of this College, and of *Inspecting* the Behaviour of the *Principal*, and of Admonishing, Punishing, or Removing him from his Office, as he shall find Cause, shall be lodged; and from whose *Sentence* there shall be no *Other* Appeal than to the *Crown*.

And, because Injuries of a *Lesser* Nature may not seem of that Importance as to *Need*, or to *Warrant* the Solemnity of a set Visitation, and even *Greater* Injuries may oftentimes be too long endured, rather than the Sufferer will
put

put himself to the *Trouble*, or incur the *Odium* of making a formal Complaint against his Governour; and few or none will be apt to complain of the *Indolence* and *Inactivity* of a Governour, tho' the greatest Injury that can affect a Society is most likely to arise from thence; the *Visitor* shall be under no Obligation to stay till he is called upon to Regulate what is Amiss, but rather, to prevent all *Occasion* of Complaint, shall have Power, once every Year, or oftener if need be, in full Term, upon a Day prefixed, in *Person* or by his *Commissary*, Professedly to *Visit* the Society. At what time, *He*, or the Person *Deputed* by Him to this Office, having assembled the Society together, shall privately, in a separate Room, enquire of each Member of it, Whether he know of any *Statute* that is *Neglected*, or *partially Executed* by the *Principal*? And (as the *Visitor* may have received private Information concerning the Breach of any *Particular Statute*) He shall ask Particularly, Whether *Such* a *Statute* hath been duly Observed? Or, Whether *Such* a *Penalty* hath attended the Violation of it? And, according to the Answers he shall receive, Commend or Censure the *Principal* in the manner he shall think Proper.

And, Whereas the *Chancellors* of the University of *Oxford* for the time being have, for above these *Four Hundred Years*, been successively the *Visitors* of *Hart Hall* within the said University, I do here, upon Erecting the same into a College, Invite, Intreat, and Supplicate,

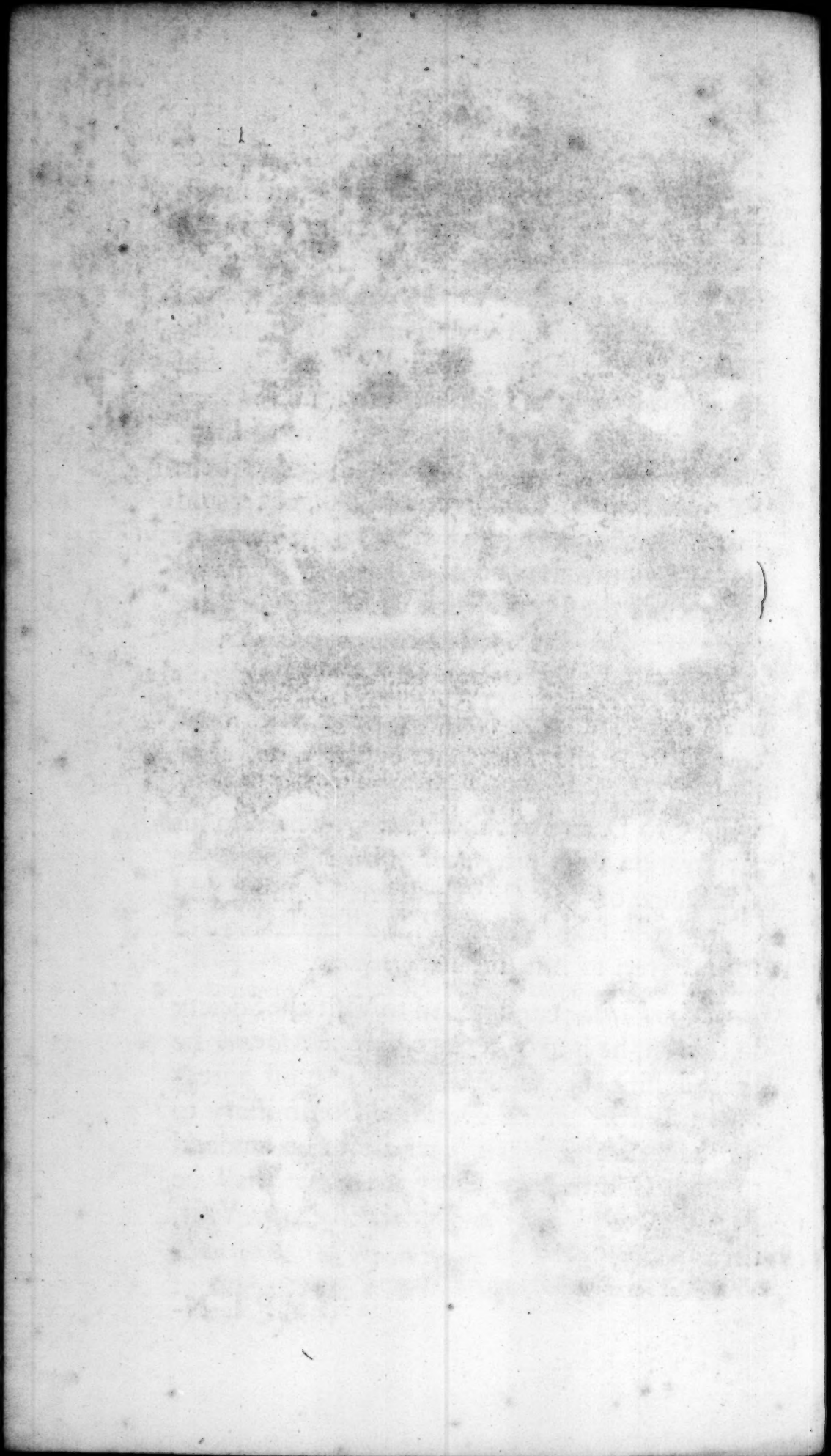
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first, the right honourable *Charles* Earl of *Arran* our present very Worthy, and much Honour'd Lord and *Chancellor*, and, afterwards, his *Successors* in that Office for ever, to continue to Protect the Society, and to be the Perpetual *Visitors* thereof. And I here most earnestly beseech both Him and Them severally and successively, in the Name of God, and as they Value the Peace and Prosperity of this College, and the Public Good, so far as Scholars here Educated in strict Sobriety and Diligence, and from hence transplanted into many Parts of the Kingdom, may contribute to it, *Annually* to exercise the Power with which they are for these great Ends intrusted by *this Statute*.

In all *Appeals* to the *Visitor*, the Case *Stated* in Writing, and *Agreed* by the Parties concerned to be the *True State* of the Case, shall be laid before him. And, if he shall not be willing to Determine the Matter referr'd to his Arbitration without *Advice*, he may have the Assistance of any *One* Eminent Counsel, and charge the said *Parties* with a reasonable *Fee* to be given to him for his *Opinion*.

If the *Visitor* condescend to Visit the Society in Person, he is to be received in the *Manner* he shall signify, beforehand, will be most agreeable to him. If he *Depute* a Commissary to Visit for him, *Five Guineas* are to be tender'd to such Commissary every Year he shall be *Deputed* to Visit, and shall *Actually* Visit, the Society.





A P P E N D I X.

N^o I. --- whatsoever (^a) p. 16.

(^a) **I**T seems not at all *Necessary*, that either the *Principal*, or *Tutors*, or *Students*, or *Scholars*, at their respective Admissions, should take any *Oath* to observe the Statutes.

The *PRINCIPAL*, accepting the Headship, and receiving the Revenue of it, knows he is *Obliged* in Honour and Conscience to do what appears in the Statutes to be his Duty. The Statutes are in *English*, and now made *Publick*, and every one that pleases may be certain, Whether he do it or no. He lies open to the Animadversion of the *Visitor*, whom Malice in Some, or Scruple in Others, may inform, if he do it not. He is *Interested* in doing it in the best manner; for, otherwise, all the Sources of his *Revenue* may decay. He may soon have fewer *Rents* from his Rooms, and fewer *Stipends* from his Public Lecture, and fewer *Payments* to his Office of Perpetual Burser. If these Considerations will not keep him *steady* to his Duty, I am of Opinion, if he had taken an *Oath* to do it, he would have been *Forsworn*.

As little *Need* is there to give an *Oath* to a *TUTOR* for this Purpose. He hath the same *Obligations* upon him to do *His* Duty, as the *Principal* himself hath. He hath the same *Reproach* to fear if he doth it not. The *Principal* is *His* Visitor, and upon the *Spot* to remind him of it, if he neglect it. In the faithful Discharge of the *Trust* reposed in him as a *Tutor*,

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and *Officer* of the House, his *Own* Interest is greatly concerned. For, if he be not *Faithful* in the Discharge of it, the *Class* of Pupils he is gathering, in his turn, may not be *Full*, or may *Decrease*. In either Case, there will be fewer *Payments* due to him as a *Tutor*, and fewer as an *Officer*. The *Principal's* Interest is not less concerned in this Accident than his *Own*; for, in proportion as the *Tutor's Class* shall not be *Complete*, the *Principal's Rooms* will not be *Filled*, and there will be a Failure in the *other* Sources of his Income. Nor is the Interest of the *Rest* of the *Tutors* less concern'd than the *Principal's*: For, since the *Whole* Revenue for *Tuition* and *Office* is to be equally *Divided* between *All* the *Tutors*, for any *Deficiency* there shall be in *Any* *Class*, there will be the *Loss* to be divided.

And for a *STUDENT* or *SCHOLAR* to take an Oath at his Entrance, that *He* will observe the *Statutes*, there can be no manner of *Occasion*, if the Imposing an Oath upon him for this Purpose were *Innocent*. He cannot have *Considered* them sufficiently. They are too *Numerous* to be always in *Memory*. Even what is *Expressed* is often overlook'd, and much oftener what is *Implied*; and Young Men will often break them without *Adverting* that they do so. To them an Oath to observe the *Statutes* will be a *Snare*. Is it not sufficient that there are *Penalties* thereto annexed, to which, the *Student* knows, if he breaks them, he must submit? Let the Governour, and Tutor, and Officers, and their Assistants remind him of his *Departures* from them, as there is Reason, and they have Opportunity. Let him be told, that to be *Regular* is a thing Serious and Manly, and Exemplary, and Acceptable to his Governour, and Useful to the Society of which he is a Member; and if, after this, he will break the *Statutes*, let him do it at his Peril.

APPENDIX, N^o II.----- sollicite ^(a), p. 29.

(a) **T**O *Sollicite* supposes Men at liberty to do what is desired, which Persons obliged by an *Oath* to regard the *Qualifications* of Those who are ambitious of *Academical Favours*, cannot always be. Again, *Sollicitations Comply'd* with Intitle *Others*, in their turn, to *Sollicite*, when *Compliances* with *Them* may be Inconvenient, even to a Degree to make Serious Men very *Uneasy*: For, in *This*, as in many *Other* Cases, *Gratitude*, in the Struggle with *Conscience*, hath often been Superior. Besides, in an Age, wherein Electors run into *Parties*, and *Interested Combinations*, a College, which hath, with Certainty, no more than *Five* Votes, can never, by *Compliances* with *Others* *Sollicitations*, become Significant enough to obtain Reciprocal Kindnesses to any of its *Own* Members: So that a Governour of so small a College can be under no *Temptation* to *Sollicite* Others, unless occasionally, thro' pure *Zeal* for the Advancement of greatly *Superior Excellence*; which yet, if it will be a Reflexion upon *Any* Elector, to suppose *He* cannot *Discern*, and upon the *University* in general, to imagine *They* will not always *Prefer*, he will the more easily content himself with Promoting it by his *Own* Vote.

APPENDIX, N^o III.

----- nor Promise his own Vote (^b), p. 30.

(^b) **T**O Personal Applications *Some* Answer is expected to be given. Naturally, one is disposed to say *Civil* things. Civil things are often *Interpreted* more favourably than they were *Intended*; and many Instances there have been of *Candidates* deceived to their Disappointment, and of *Electors* charged with having *Said* more than they ought, if they *Meant* nothing more than they performed. If, then, *Civility*, which hath not answered *Expectation*, hath occasionally deriv'd unworthy *Imputations* upon Electors never *Intending*, but rather *Abhorring*, to do any thing unworthily, what would Failures in real *Promises* do? And again, if it be considered, how many Ways an Elector, having made a hasty *Promise*, may be distressed, if he be not *Released* from it, common *Prudence*, one should think, would sufficiently secure him from entering into any *Such* Obligation. But, lest, in some Circumstances, and at some Joyous Moments, he should *not* have common *Prudence*, it is safer for him to be under an Obligation *not* to Promise. For, afterwards it may appear, there are not the *Qualifications* that were presumed. Or, if there are, they are found to be obscured, or even extinguished by most sad *Blemishes* in private Life, before unknown. Or, if the *Qualifications*, such as they are, are still *Acknowledged*, and the Lustre of them unfulfilled by any *Immorality*, or even *Suspicion* of it, yet, *Another* presently may appear, whom I may in my *Conscience* think greatly more *Deserving*; and more *Wanting* that his Desert should *now* be considered; and by *Me* in particular. Or, if in all *Other* Respects there be Equality; yet, why should any One by an early *Promise* preclude himself the Opportunity of doing a thing agreeable to a *Father*, or a *Patron*, or a most intimate *Friend*, by Preferring One to Another, since, there being no Inequality between them, he may do it with Honour?

It hath been Objected, that, if *Electors* should always keep themselves *Undetermined*, or never *Signify* beforehand for whom they did intend to Vote, How should any *Candidate* for a Vacant Office be able to *Compute*, Whether he be favour'd with Voices enough to carry, or to be *likely* to carry, what he contends for, or not? that, if he be not, he may desist in *Time*, release his Friends from their *Attachments*, and avoid the *Shame* of a Defeat.

In Answer to This, let us see, What the *Statute* concerning *Elections* doth injoin, and, Whether *Computations* be within the *Intention* of the Statute, or *Consistent* with it.

By the *Statute*, the Elector swears, that he will Name no one to the Vacant Office, whom he doth not, either *certainly know*, or *firmly believe* to be *Fit* for the same.

Fitness, then, for the Office is required, as *Necessary*. And no Elector, without *certain Knowledge*, or *firm Belief* of *Fitness*, can, without Perjury, Vote for any One.

The Person *known*, or *believed* to be *Fit*, and recommended as such by his Friends, becomes a *Candidate* for the Office. But, since the Person, whom *Some* Electors think fit, *Others* may not think fit, or may think Another more fit, or equally fit, and be inclined to favour him, this Person becomes *Another Candidate*, or a *Competitor* for the *Same Office*.

It having been observed, that, in *Competitions*, the Elector, who prefers One to the Other, if this be *Known*, is in danger of *offending* that Other, and of deriving upon himself the *Ill Will*, not only of the *Candidate* he doth not Vote for, but of *Others* also who do Vote for him; and is under some *Uneasiness*, lest, whilst he Votes according to his *Conscience*, he should create himself *Enemies*.

For this Reason, the *Statute* appoints such a *Manner* of Election, as will prevent its being *Known*, for, or against Whom *Any* Elector Votes, and consequently leave the Elector free to Vote according to his *Conscience*, and without Apprehension that he shall *Offend* any Body.

The *Manner* of Election is by a *Scrutiny*, or *Covert* Way of taking the Electors Votes. The two Proctors are the *Scrutators*. Each *Scrutator* sits at a Table, with a Sheet of Paper lying before him, whereon the Electors, as they approach (as near as may be according to their Seniority), Write, for *Whom* they Vote. As each Elector hath written, the *Scrutator* with a Sliding Sheet *Covers* what he hath written. The *Scrutators* having collected all the Votes, and imparted to each Other the Number in each Paper for each Candidate, the Senior Proctor pronounces *Him Elected* who was found to have the *Majority*, and the Papers are directly burnt. And from this Provision for *Secrecy*, it is understood that they are not at liberty to say afterwards, for whom *Any* Elector Voted.

The *Elector*, then, hath, or ought to have no *Other* Concern, than to *Vote* for the *Candidate* whom he *Knows* to be *Fit*, or *Believes* to be so. Nor hath the *Candidate* recommended to the University any thing farther to do, than to wait the *Issue* of the *Scrutiny*.

The *Statute* *Intending* it should not be known, for, or against whom *Any* One Votes, an *Elector*, if he will regard the *Statute*, must not assist towards making any *Computation*, but is obliged, so far as *Himself* is concerned, to hinder any *Computation* from being *Possible*. And a *Candidate* is so far from being *Warranted* by *This* *Statute* to make Personal Applications to Heads of Houses, or Fellows of Colleges for their Favour in the approaching Election, that he is thereby *Virtually* Forbidden to do it.

Such Applications, it is pretended, are *Civil Addresses* only; and, it is certain, there have been Electors, who, wanting an *Excuse* for not Voting for such as had Reason

Reason to expect their Votes, have been ingenious enough to resent the *Omission*. But, since Electors are upon their *Oath* to regard *Fitness*, these are not *Civil Addresses*, but Immodest, and Offensive *Obtrusions*; Intrenchments, more or less, upon the Elector's *Liberty*, and *Design'd* to be so, in a Matter where *Conscience* is concerned.

If the University be disposed to Prefer no *Other* than the Person *Fit* for the Vacant Office, They will of themselves Promote One to it, whom They shall think *Worthy* to fill it. He needs not go about to tell them how Worthy of it he thinks *Himself*. It is of more *Honour* to Him, if they confer it upon him as a Mark of their *Esteem*, rather than as an Effect of his *Sollicitation*; and of more Honour to *Themselves*, if, in their Choice, they are determined by their certain *Knowledge*, or firm *Belief* of his *Fitness*: And they will the more easily be supposed to have been thus determined, if they are not Solicited. And, in *Competitions* of Men allow'd to be *Fit*, if One *Succeed*, the Other is not *Disgraced*. The University is concerned, having but *One* Vacant Office to dispose of, that they have not room to acknowledge the *Fitness* of *Both* Competitors. And, from Attachments to *Fitness*, let not any Elector want to be *Released*. For, if the Candidate he favoured should miscarry, his Vote will not be *thrown away*. For, it not being known for Whom he Voted, he would not have been Intitled to any *Reward*, or any *Thanks*, if he had Voted otherwise. He had sworn that he would Nominate One whom he certainly *knew*, or firmly *believed* to be *Fit*, and such an One he *bath* Nominated. The Quiet of his Conscience is Secured. And, if he had Voted otherwise, his Vote would have been *more* than thrown away.

This being the Case, *Computations* are no more Necessary that a *Fit* Man should be chosen, than it is necessary to this End, that a Great College, divided in their Opinions of the *Fitness* of Competitors, should make it a Rule to Vote all *One Way*; the *Minority*, contrary to their Opinion, going over to the *Majority*: Or, that the Greater Colleges should agree amongst

themselves to Lend each Other Mutual Assistance towards carrying *All* Elections for One or Other of their respective Members. For, the Minority in a Large Society do not Vote with the Majority, that a *Fit* Man may be chosen, but that the College may seem *Considerable*, and to have great *Weight* in Elections, and to be worthy to be *Courted* as a Body of Men, who can Serve, or Disserve greatly, those whom they have the Caprice to Favour or Disfavour. And I have Lived to see the *Same* great College, retaining, if not *All*, yet several of the *Same* Members, for and against the *Same* Thing, in the *Same* Circumstances, with Marvelous *Unanimity*, or at least *Uniformity*.

But, after all, a Great College of *Scholars* Liberally Educated must not proceed to Elections, in the same Manner, and with the same Motives, that *Plebeians* do. A College of Philosophers and Divines can then only appear *Considerable*, when they do Things agreeable to *That* Character. And, if any of them differ in their *Opinion* of *Fitness*, they must Vote accordingly, or must be contented to be thought *Dishonest* Men. To have *Weight* in Elections is then only of *Value*, when that *Weight* is *Rightly* apply'd. And to be able to Favour or Disfavour is a Power they are unfit to be Trusted with, if they do not favour *Fitness*, and disfavour *Unfitness*: and tho' *Fitness*, without doubt, is to be found in the Great Colleges, yet it is not *confined* to them.

Computations are necessary only to Men of *Art*, who pique themselves upon carrying Elections for Those they favour, whether *Fit* or *Unfit*. It is the Language of *Computers*, that every Man is *Fit* for what he can *Get*. Nor, without *Solliciting*, gaining *Promises*, and *Computing*, would an *Unfit* Person be ever likely to Succeed.

APPEN-

APPENDIX, N^o IV.

----- without the Tutor's Knowledge and
Consent (^a), p. 43.

(^a) *O*ECONOMY is an *Art* as necessary to be Learnt, as any the University can Teach. With Difficulty will a Man be Just, or Temperate, or Liberal, or Charitable without it. It consists in admitting those Expences that are *convenient* to his *Condition*, and within his *Ability*; and, in *foregoing* such as are *unnecessary*, tho' within his *Ability*. If the Scholar hath not learnt this *Art* before he comes to the University, he should then begin. He will there best begin with an *Allowance* for his *Private Expences*; which having been rightly managed, he may, afterwards, be the better intrusted with an *Allowance* for his *Intire Maintenance*. In Oeconomy great *Prudence* is requisite. *Prudence* is gotten, and improved, by *Experience*; by Noting and Reviewing what One's Self, and Others do, and with what *Consequences* attended; and by the *Freedoms* of *Friendship*. Young Men can rarely have had *Experience* enough for that *Degree* of *Prudence* that is necessary; and, for want of *Thought* or *Advice*, are liable to great *Anticipations* of their *Revenue*. What is wanting in *Themselves*, their Tutor's *Knowledge* of the *World*, and *Concern* for their *Welfare*, will supply. To be *Watchful*, what *Company* a Young Scholar keeps; what *Expences* he inclines to; what *Debts* he contracts; is as much the Tutor's *Duty* as to read *Lectures*; and will turn as much to his Pupil's *Profit*, as the *best* *Lectures* he can read. But, it so happens, that, in the very Place where *Oeconomy* should begin to be learnt, there are such *Temptations* to *Profusenefs*, that, without a *Concurrence* in the several *Bodies* of the University to One uniform Rule of *Discipline*, or, in failure of that, without some *Assistance* from the *Legislature*, there will always be such surprising Departures from *Frugality* of *Living*, and *Simplicity* of *Manners*, as will make this Place, in other respects the *Fittest*, the most *Unsafe* for the Education

cation of Youth. The *Luxury* of young *Men* of *Fortune* permitted to *Dine* and *Sup*, out of the common *Refectories* of their respective *Colleges*, in *Public Houses*, at an *Expende*, at once amazing and ridiculous; and to ramble over the *Universe* in *Parties* of *Pleasure*, without the *Leave*, or *Knowledge* of their *Governours* or *Tutors*; and an *Impatience* hereby created in *Others* to do the like, tho' their *Fortunes* are very different; and the *Immense Credit* that will easily be given to *Scholars* of the *University*, let their *Fortunes* be what they will, not only without the *Tutor's Consent*, but against his express *Prohibition*, make it necessary that *Societies* undertaking the *Education* of *Youth* should come to a *Resolution*, not to *Continue* any *Scholars*, of what *Quality* soever, within their *Walls*, who will not conform to their *Rules*. But, if this should not happen to be the *Case*, yet, I hope, the *Promoter* of a *Discipline* to secure *Oeconomy* in young *Scholars* of his *Own College*, without waiting for, or depending upon the *Concurrence* or *Assistance* of *Others*, will not be censured; since, there is not a private *School* in the *Kingdom*, where the *Master* of it, who undertakes the *Education* of *Youth*, may not do it upon what *Terms* he pleases; and where *Parents*, or their *Sons*, if they do not *Like* the *Terms*, are under no *Obligation* to *Comply* with them.

APPEN-

APPENDIX, N^o V.----- Remainder ^(a), p. 44.

(^a) I Nnumerable are the Instances of Young Scholars of the University, who, having had their *Allowances* remitted to *Themselves*, have most shamefully abused the Confidence which Parents have had in their Prudence. The Difference between the *School-Allowance* for what issues out of the *Fruiterer's Basket*, and the *University-Allowance* for *Intire Maintenance*, is very great; and the immediate Transition from the Enjoyment of the One, to the Management of the Other, very hazardous. *Fifteen Pounds* a Quarter, paid, at once, into the Hands of a Youth but just come from receiving 5 s. a Month, is too great a Temptation to sundry Misapplications. He will have the Vanity to Shew it; the Easiness to Lend it; the Affectation of Generosity to Treat with it; till he will have disabled himself from having the Justice to pay the necessary Expences incurred in the Progress of his Education. This *Indiscretion* in Parents, attended as it often is, with an *Indolence* in demanding the Necessary *Bills* acquitted to be transmitted to them, within Three Days after the Allowance is paid, as well to assure them, that a proper Portion of it is thus duly applied, as to acquaint them with the several *Articles* of Expence, to be approved, or disapproved, as there is Reason, hath been the Occasion that many young Scholars, so *Intrusted*, and so *Neglected*, have spent their whole Income in *Intemperance*, ever attended with *Idleness* and *Folly*, without paying a Laundress, or a Barber, or a Shoemaker, or a Mercer, one Farthing, from the time they became Members of the University, to the time they have run away for Debt, or been push'd away for Misbehaviour. Upon this Experience this Statute is founded. Nor hath any young Gentleman, who *Intends* not to be Extravagant, any Reason to except against it. For, it is no more an Impeachment of his Sobriety, or Prudence, or Worthiness of Trust, or Confidence, that a Tutor receives his *Allowance*,

allowance, and, having paid his just Debts with a *Part* of it, gives him the *Remainder*, than it is an Impeachment of the Sobriety, or Prudence, or Worthiness of Trust and Confidence in his *Father*, that his *Steward* receives his *Rents*, and, having discounted the Charge of Repairs, and Other necessary Appointments, pays the *Remainder* to Himself. Besides, by This Statute, the young Gentleman will have one great *Motive* to Frugality. He will naturally be led to Consider, Whether, and in what Degree, any thing he *Seems* to want, be really Necessary; or, even whether it be not *better* to be without it, or, at least, better for the *present*; since he easily foresees, the less he runs in Debt to Traders, who are to be paid out of his Allowance at the *End* of the Quarter, the more he will have then to Receive.

APPENDIX, N^o VI.

---with *Innocence* and *Satisfaction* (^a), p. 58.

(^a) **T**HERE is so much *Liberty* taken by many Scholars of the University intended for Holy Orders, and so much *Compassion* usually shewn to them when they apply for *Testimonials* of their Good Life and Conversation, that a Governour of a Society, whose Testimony is *Necessary*, or, at least, *said* to be so, is often in Distress, Whether he shall *Certify* the *Bad* Life to have been *Good*, and *Impose* upon the Bishop who relies upon his Integrity, and become *Instrumental* to the Admission of an Unworthy Person into the Ministerial Office; Or, Whether, by *Refusing* thus to *Certify*, he shall submit to be *Oppressed* with a Load of Obloquy and Misrepresentation from the Unworthy Candidate, who is never Angry with Himself; and to be *Teized* with the Grievs and Expostulations of Parents and Friends *Lamenting* the Expence of Education, (which in these Cases is always twice as much as was *Necessary*), and *Imputing* the Loss of all the Advantages proposed by it, to the *Obstinacy* and *Ill Will* of the Governour; and (if he still hold out), to be *Assaulted* at Last, with Infinite Applications from Great Persons to help this naughty Man out of his Difficulties.

I could *Wish*, That *All* young Men intending to be of the *Clerical* Profession would be so considerate as to think themselves Obliged in *Honour* and *Conscience* to Answer the End for which the *Revenues*, they hope to Possess, were given. I could *Wish* also, That those who are Desirous to make Provision for their Relations in Ecclesiastical Revenues, would Interest themselves more than generally they do, that these Persons should be *Worthy* of the Preferments destin'd for them, by *Inquiring* frequently into their *Behaviour*; by *Insisting* upon true Informations from their Governours and Tutors; by *Lending* them timely Aid and Authority to correct those irregular Steps which have a natural Tendency to defeat their Own Views; and by strictly *Demanding* of the
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young Men themselves the Preservation of a good *Character*, that, whilst an important Service is kindly intended them, they would not make it *Difficult* or *Disreputable* to do it for them. I could *Wish* also, That Great Men would believe, that *Governours* of Societies are *reasonable* Creatures; that they think *properly* upon these Occasions; that, with respect to signing Testimonials, what they could *honestly* do, they *would* do without Application; that they never do, nor ever did Oppose the Just Expectations of any Candidate for Holy Orders out of *Prejudice*; and have reason to think they should do it in vain, if they should attempt it; since even the most *conscientious* Refusals of their Testimony have rarely been found sufficient to stop *Ordinations*. These Things, I say, I could *Wish*.

But since my Experience assures me, that whatever I may *Wish*, there are, and always will be, if greater Care be not taken, *Young Men* in the University designed for Holy Orders, who will go on to Live in a manner not only not to *Fit* themselves for the Ministerial Office in point of *Learning*, but even to *Disable* themselves from being *Useful* in it in point of *Conduct*; and Patrons and Parents so *Indolent*, as rather to venture their being *Surprized* with the Bad Characters of those they are determined to Prefer, than take any Pains to Secure their Good Behaviour; and Great Men not so *Just* as to believe what I say of the Equitable and Prudent Procedure of Governours of Societies, or not so *Kind* as to regard it; but will *All* take it amiss, if what is *Wanted*, and *Desired*, be not Complied with; a Governour of a College in the University, seems to me to be in a more *Inconvenient* Situation than he *ought* to be, or, I suppose, will *continue* to be, if he can help it.

I shall not pretend to prescribe *Rules* to *Other* Heads of Houses, by the Observance of which their Condition in this respect may be mended: The *following* are Such as I shall Observe *Myself*.

1. Since the Candidate for the Ministerial Office cannot regularly be Admitted into the Order of *Deacon*, till he is *Twenty-three* Years of Age, I shall not Register
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the Intimation of his Design, till he is near *Twenty*, nor *Sign* any Testimonial of his Behaviour till he is *Twenty-three*, or will be, by the Day of Ordination.

2. I shall, for this Reason, expect, that, at the time he intimates his Design, he bring along with him a proper *Certificate* of his Age, whereby it may appear, Whether, in point of Age, he will be capable of being Ordained within *Three Years*; and that, in such Certificate, the Dates of the Day and Year of his Birth, or Baptism, be written in *Words at Length*, and not in *Figures*, which may easily be altered, as they have been, to the Deception of the *College* first, and of the *Bishop* afterwards.

3. If, after this, the *Studies* recommended to him, or Studies equivalent chosen by him, be not pursued; or, the *Admonitions* given him of what is disliked in his Behaviour, be not regarded; I shall advise him, before the Time of his applying for a *Testimonial* shall approach, to retire from the College, or, not retiring, dismiss him, in the only Way I shall *Choose* to dismiss any Body (*), by leaving his Name out of the College-Book; and, thus, avoid the Difficulties, I foresee, he will otherwise bring upon me.

4. I shall expect, that he apply for a *Testimonial* of his good Life (however unexceptionable it may hitherto have appeared) a *Month*, at least, before he will have occasion to tender the same to the Bishop; that the Principal and Tutors, who are to *Sign* it, may have *Room* to *Inquire* into the Truth of any thing suggested to his Disadvantage (if so it should happen), and not be *Surprized* into any *Grant* of a *Testimonial*, of which they may have Reason afterwards most sadly to Repent.

(*) Severer Ways, without previous *Admonition*, or *Room* for Repentance, and tending to *Expose* only, and not to *Reform*, have appeared to me to have been founded in *Resentment*, and not in *Zeal*; and to have been ever executed with notable *Partiality*.

APPENDIX, No VII.

---- *Responsible* (^a), p. 59.

(^a) **T**HIS Statute is intended to prevent in young Men many *Improprieties* in Conduct hurtful to *Themselves*, and disreputable to the *Society*. But, if, at any time, it should not have this Effect, and *Irregular* Things will sometimes be attempted, against the Opinion, Advice, Intreaty, or Remonstrance of a Companion *Superior* in Degree; yet, if the Superior, in this case, *Retire*, and no longer continue in the *Company* of Inferiors, over whom, he finds, he hath no Influence, he is no further *Responsible* for their Behaviour. He cannot have a better Reason for *Leaving* this *Company*, than that they have no Scruple to *Involve* him, *Innocent* as he is, and desires to be, in *Penalties*, which *Themselves* are going to *Deserve*. And if he leave them not, so great is the *Countenance* a Superior may be supposed to give to Inferiors in their Irregularities, whilst he *Continues* with them, that he will then begin *Himself* to *Deserve* the same Penalties they incur, if not greater.

For this Reason, whenever a Magistrate of the University Visits the Public-Houses after *Nine*, and finds a *Master of Arts* in Company with Others of *No Degree*, or of a Degree *Inferior*, and immediately Leaves the Room without any *Reprehension* of those, who are either *Undergraduates*, or *Batchelors of Arts* only, for their being abroad after *Nine*, because there is a *Master* with them, who, he presumes, will see that nothing shall afterwards be done that is *Irregular*; there seems to me to be towards such Master a most unaccountable *Complaisance*. For, if *Departures* from the Statutes of the University may be called Irregularities, here is *Already* nothing done but what is *Irregular*. The *Mixing* of Persons of a Superior Degree with those of an Inferior is *Irregular*. The *Going* at all to a Public-House is *Irregular*. And their being out of their respective Colleges after *Nine* is *Irregular*. In the two Last respects

spects the *Master* is altogether as faulty as the *Undergraduate*; and, in the former, more; since an *Undergraduate* rarely associates himself to a *Master* without Invitation. And if a *Master of Arts* be found in all these Irregularities with those of a *Lower Class*, how can the Complaisance that is paid to him in this case be Due? A *Master of Arts* being Himself Irregular, seems not to have Merit enough to redeem the Irregularities of Others. He seems rather to be more blameable, and consequently more reprehensible, than any of his *Inferior* Companions. For, of the longer *Standing* he is, the more *Knowledge* he may be presumed to have of what is *Proper*, and of the greater *Authority* is likely to be his *Example*, insomuch that, very probably, his *Inferiors* would not have been Irregular, but for the Countenance of his *Company*; and, if the Magistrates Complaisance be continued, will have no doubt to be so, under his *Protection*. And it is well, if his *Company* be not sometimes *Borrowed* for this Purpose, which, otherwise, would have been *Despised*. For none but very *Trifling* Men of this Degree would ever willingly be found in this *Situation*. And, it may be, the Magistrate *Himself* becomes Irregular, whatever he may think. For the End of *Visiting* Public-Houses is to *Dismiss* the Scholars, of what Degree or Quality soever. And the *Magistrate* who doth it not, either doth not *know* his Duty, or will *forego* it for private Considerations. Either he is *Acquainted*; or would be *Popular*; or wants the *Master's* Vote in Convocation; or hath not the *Courage* to do his Duty; or not the *Address* to do it in a Manner that *ought* not to Offend.

APPENDIX, N^o VIII.

----- if he pleases (a), p. 76.

(*) **T**HAT the *Senior* in a Society should have *Choite* and *Preference*, is founded upon a *Supposition*, that the longer Men live in a College, the more deserving they are, and upon the *Difficulty* there would be in settling the Pretensions of Others, if that Matter should come to be Disputed. Therefore, for the *Peace* of Societies, in which Men, if they should *Disagree*, must yet live together, and in which, very likely, they will *Study* the more, the more *quietly* they live, This is become an established Rule.

But *Seniority*, for all this, is often very *Insolent*, and especially in Young Men; and this Insolence is seen in nothing more, than in the *Participation* of *Commons*; even to the *Ruin* of that Peace, which the Privilege given to *Seniors*, to help themselves first, was designed to *Preserve*.

I have seen, where *Twenty* have sat at the same Table, that the *Upper Ten*, out of what hath been set before them, have provided for themselves so *Plentifully* and so *Curiously*, that to the *Lower Ten* either *Nothing*, or nothing *Acceptable*, hath descended. Whether the *Upper Ten*, in the very Place where good *Learning* and good *Manners* are professed to be taught, had not yet learnt what is *Reasonable* or *Decent*; or, whether the Governour had not the Diligence or Courage to compell them to *Regard* it, I cannot tell: But the Consequence hath been, that the Ten *Juniors* have dined abroad in *Public-Houses*, at four times the *Expence*, attended with *Other Inconveniences*.

And what, I pray, is the *Senior's Pretence* for appropriating to himself a Junior's *Commons* with his Own? Why, he can *Eat* them *Both*. Why, he may have the *Capacity*, but he *Pays* for no more than *One*, and should
content

content himself with *That* only for which he *Pays*: And if he doth not, will have to learn again, now he is a *Man*, what he was taught when he was a *Child*, to keep his Hands from *Picking* and *Stealing*.

But the *Commons*, it may be said, being of so small a Value as *Three Halfpence* in the Market, and afterwards much lessen'd by a Defalcation of the Cooks Fees from every Joint, the Junior is *presumed* to be *Consenting*, that the Senior should have his *Commons*, whilst he is a Junior, since, if it should have come down to *Himself*, it would not have been sufficient for him.

In the First Place, It is not Natural for a Man to *Consent* to his Own *Sufferings*, or to be Willing to *Pay* for what he doth not *Injoy*. To shew that he doth *not* consent to it, he *Complains* of it. And if he did *not* complain, it would be a *Vicious Acquiescence* under an *Oppressive Act*, which, not Opposed, might perpetuate the like Oppression to his Successors at the same Table.

In the Second Place, If the *Commons* released by the Senior would not be *Sufficient* for the Junior, and the Senior would, now, not have *Commons* sufficient for *Himself*, I inquire, What is the *natural* and *reasonable* Way of supplying the Deficiency? The natural and reasonable Way, surely, would be to Petition the Governour of the Society, that the *Commons*, which was too *Little* for Any One, might be increased to a *Sufficiency* for Every One; and that, instead of *Three-halfpenny* *Commons*, which they have at present, they might have *Three-penny* for the future.

If the Governour will not consider that Men's *Appetites* are the same now, that they were 200 Years ago; and that, 200 Years ago, more Meat might have been bought for *Three-halfpence*, than can now for *Three-pence*; and will not allow any *Variation* from the ancient *Usage*, tho' the *Reason* of the Thing be *Varied*; and the young Scholars will rather submit to the Insufficiency of the Provision made for them in *This* College, than forfeit the Advantages they reap, or hope from it, by going to *Another*; still, let *righteous* Things be done,

especially in a Place set apart for Instructing Men in what *Is* right; and let *Each* Scholar be contented with what *of* right belongs to him at his Table in the College; and, afterwards, let *All* those, who find that Portion not *Sufficient*, resort *Equally* to the Eating-Houses in the Town, to supply the *Deficiency*.

But the *Junior*, it seems, to keep him quiet, is taught to propose to make himself amends for all his Lollies in Commons, when *He* comes to be a *Senior*, by doing the very same thing to *His* Juniors, which, when *He* was a Junior, he complained his *Seniors* did *Unjustly* to *Him*. Special Instruction in the School of Virtue! What, is *Justice*, then, so mutable a thing, as that, what was *Unjust* To-day, may, in all the same Circumstances, be *Just* To-morrow? Or, is the University the only Place where Equity cannot be *discerned*, or will not be *regarded*? *His* Juniors are not the Men who deprived *Him* of his Commons. Equity will not allow that the *Innocent* shall be called upon to *repair* the Wrongs done by *Others*. If the *Junior* will have *Any* Reparation, the Wrong-doers *Themselves* are the Persons he must pursue, and tell them, they are indebted to him 500 Commons, the want of which was the Cause that he went 500 times to Public-Houses, where, for every *Three-halfpence* he had by them been deprived of, he spent *Sixpence*; where also, he often staid longer, and drank more, than was necessary or convenient; and often fell into Company, that, being *Idle* themselves, made *Him* idle; and that, if *They* do not make him amends for the Hurt he hath received by *Their* Means, he is a Sufferer without Redress. Any Application to *Other* Persons for Satisfaction is that of *Robbers*, and not of *Scholars* aiming at *Proficiency* in Knowledge and Virtue.

To obviate the *Insolence* and *Ill Manners* of Seniors to Juniors, which I had formerly noted in *Other* Colleges, as well as in my *Own*, in Participating their Commons, this Statute was made, and is to be the Rule of the College, whilst the College shall continue in its present State.

But,

But, when once there shall be Indowments for the *Four Classes* of Students; and *One Class* of Students will, every Year, take their Batchelor's Degree in the last Week of *Michaelmas Term*, and *Another Class* will, every Year, be chosen into their Rooms in the first Week of *Lent Term* following; and when, being chosen all at the same time, no one of the Class can pretend to be *Senior* to another, or to have any Advantage at the Table *above* another, but will all, one with another, be strictly intitled to Commons of equal *Value*, and in equally good *Condition*; Then, no Student shall sit *higher* than another, nor help himself *before* another, at any of the Students Tables, for any longer time together than for a *Day* only. But, they shall all *Succeed* one another *Daily*, in *Superiority* of sitting and helping themselves, by a perpetual *Rotation*: Excepting, that the Person of *Distinction* admitted a *Student* in any Class, shall, on account, not of his *Quality*, but of his standing to *Double Commons*, whereof the rest participate, be the *Perpetual Superior* at the Table,

APPENDIX, N^o IX;

----- finally (^a), p. 76.

(^a) *THIS* having been objected to, as a *Rule* that may be attended with worse *Consequences* than even the Permitting the Gate to be *Openable* every Hour of the Night, I shall offer to the Consideration of the Objectors, in support of the Rule,

1. What, in this Case, is the *University Statute*, with respect to Scholars of *Colleges* and *Halls* in general.
2. What is the *University Statute*, with respect to Scholars of *Halls* in particular.
3. What appears to have been the *Intention* of *Founders* of Colleges within the *University*.
4. What is the *Practice* of *Hertford College*.
5. What are the *Reasons* for that Practice.

The *University Statute* (*Tit. 15. § 6.*) is, “ That
 “ *All* Scholars, of what *Condition* soever, [*i. e.* of what
 “ *Degree* or *Quality* soever] who shall happen, up-
 “ on any *Occasion* whatsoever, to be out of their
 “ Colleges or Halls in the Evening, do betake them-
 “ selves to their Own Colleges or Halls before the
 “ Hour *Nine*, which is wont to be signified by the
 “ Tolling of the great Bell of *Christ-Church College*;
 “ and that, immediately after the Tolling of the said
 “ great Bell, the *Gates* of every College and Hall be
 “ *shut up* and *locked*: Which being *shut up*, the Go-
 “ vernours of Houses, according to an Order of King
 “ *James*, shall go sometimes into the several Scholars
 “ Rooms, and see whether *Any* of their Own Members
 “ lie out of their College or Hall, or rove up and down
 “ the Streets, all Night.” The Penalty to every Scholar
 found abroad after *Nine*, and not shewing Cause to be
 approved

approved by the Vice-Chancellor and Proctors, is Forty Shillings. These Penalties the Proctors are obliged to exact of all the Scholars they take, and to bring One Half thereof into the University Chest, *sic sua data Universitati*. The Proctor cannot indeed *Imprison* a Master of Arts, or Batchelor of Law, for Contumacy, Suspicion of Escape, or other Cause that may seem to deserve it; the Vice-Chancellor only can do this.

Here is nothing said of *Opening* the College Gates after these shall have been once *shut up* and *locked*; but the Scholar, not having come into his College before the Shutting up and Locking of the Gates, is supposed to lie abroad at some Public or Private House all Night; or, if his Humour be of that sort, to rove up and down the Streets all Night. Neither doth it appear, that the University *Magistrate* hath any Power to bring the Scholar he hath found, after *Nine*, in a Public or Private House, or in the Streets, *home* to his College, and *Order* the Gate to be *Opened* for his Admittance. But it *doth* appear, that, if he *Dislike* the Scholar's Behaviour when he hath taken him, he may send him to the University Prison for that Night: And, I conclude, if he doth *not* dislike his Behaviour when taken, he may *Order* him (whither he would have *Chosen*, a little later perhaps, to have gone *himself*) to some *Inn*, as less *Ignominious* than a *Round-house*, and with somewhat better *Accommodations*.

Having seen what is the University *Statute* with respect to *Colleges* and *Halls* in General; let us now see what is the University *Statute* with respect to Scholars of *Halls* in Particular, of which the Chief *Magistrate* of the University is *Visitor*.

The *Statutes* of the University, with respect to Scholars of *Colleges* and *Halls* in general, and *those* made for the Government of *Halls* in particular, called *Aular* *Statutes*, were confirmed by the same *Authority*, and at the same *Time*.

The *Aular* *Statute* (*Sect. 7. § 10.*) is, " That the
 " Porter diligently observe the Times of *Opening* and
 " Shutting

“ Shutting the Gate; and especially that he Lock it up
 “ every Night after *Nine*, and bring the *Key* to the
 “ Principal, or his Substitute, to be kept till Morning,
 “ under the Penalty of *Five Shillings* for every time he
 “ shall fail. Let the Principal in like manner, or, in
 “ his Absence, his Substitute, if he do not demand the
 “ Key detained by the Porter, and keep it with him till
 “ Morning, be punished at the Pleasure of the Vice-
 “ Chancellor.”

It is not here supposed that any Scholar, out of the Hall after *Nine*, doth so much as *Knock* at the Gate for *Admittance*; much less, that the Porter, at the Application of every *irregular* Scholar, shall go into the Principal's Chamber, and awake him, and obtain his Leave to take the *Key*, and to Admit such Scholar. No. If there was any *Doubt*, Whether the Gates, ordered to be shut up and locked at *Nine* by the General Statute of the University, were, in the *Intention* of the said Statute, *Openable* or Not, before Morning, *This* Statute, given by the University to *Halls* in Particular, and requiring the Key to be kept by the Principals of *Halls* till *Morning*, would sufficiently remove that *Doubt*.

I proceed, 3dly, to Inquire, what probably was the *Intention* of *Founders* of Colleges in this Case. In this Inquiry I have Two things to observe:

1st, That in Founding a College within the University, to become a Part of its *Body*, and intituled to its *Privileges*, it must be presumed to have been the Founder's *Intention*, that his Scholars should submit to the *Rules* of the University in every thing from which he hath not obtained an *Exemption* by their *Consent*. And therefore, if there be no *Special* Rule of the Founder's to the contrary, *Allowed* by the University, he will be supposed to have *Intended* the Gates of *His* College should be shut up and lock'd at *Nine*, and *Finally* too, if the University Statute intend so much, unless by a *Special* Rule he hath made them *Openable* to a later Hour, which he might do, without interfering with the *Letter* of the University Statute; or, by the *Consent* of

of the University, tho' interfering with the *Meaning* of it.

I have to observe, 2dly, that *Colleges* were originally *Halls*, and that, in converting a Hall into a College, the Founder had the Opportunity of knowing by what *Rules* Halls were governed, and might adopt so many of *These*, as he should like, into his *Own* System.

How far Founders of Colleges have regarded this *Aular* Statute (which, tho' *Confirmed* together with the *University* Statutes after the *Revisal* and *Amendment* thereof, at no greater a Distance of Time than 22 June, 1636, I suppose much ancienter, because the *University* Statute in this respect is so, and because the *Chancellor*, in his Letters recommendatory of them to the *Convocation*, calls the Whole of the *University* and *Aular* Statutes *Antiquis consona*) I say, how far they have regarded this *Aular* Statute in their several *Institutions*, may be seen by those in whose Custody *These* are. I have been a Reader of several *College* Statutes in *Both* Universities. It seems to me to have been the *Intention* of Founders in general, whether in the *University* of *Oxford*, or That of *Cambridge*, that the *Gates* of their respective Colleges should be shut up *finally* at some certain time of Night. They do not all direct the shutting up of the *Gates* at the *Same* Hour, but still at a *Certain* Hour. Some at *Nine*, others at *Ten*; some at *Eight* in the Winter, and *Nine* in the Summer; others at *Nine* in the Winter, and *Ten* in the Summer; but none, that I have seen, at a *Later* Hour than *Ten*, whether in Winter or Summer. In these, to the best of my Remembrance, it is directed, expressly or by implication, that the Gate being *Shut*, shall not be *Open'd* again till *Morning*: Only, with this Difference, that, in some Colleges, there is added to the Rule this Exception, *Unless it be upon a very extraordinary Occasion*, whilst, to the Rule, in other Colleges, there is *No* such Exception. The Exception in *Any* was wholly *Unnecessary*; since a very *extraordinary Occasion* would have *Warranted* the Opening of the Gate again before Morning, against the *Letter* of the Statute, if there had been *No* Exception. But in *This*, as in many *Other* Cases,

Cases, the Words of the Exception coming to be canvass'd, and it being left to private Interpretation, What Occasion was *extraordinary*, the Exception hath destroyed the *Rule*, and given Rise to the *Opening* of the Gate at *Any* time of the Night, and upon *Any* occasion. And Colleges, to whose Statute, appointing the Shutting up of the Gate at a *Certain* Hour, there is *No* Such Exception added, have followed their Example, presuming, that if there be *None* Expressed, the *Like* is Implied.

That it was the *Intention* of Founders in general to have the Scholars of their several Colleges within their Own Walls by *Ten* at Night, no-body, I think, can doubt, who considers their *Other* Rules made for the Security of the said Scholars *Sobriety*, *Frugality*, *Industry*, and *Early Rising* in the Morning, with which *Late* Hours at Night, and the common *Consequences* thereof, are inconsistent.

4thly, With regard to the *Practice* of *Hertford-College* in particular, It is invariably this. The Gate is shut up at *Nine*, according to the Statute of the *University*; and is Openable till *Ten*, according to a Statute of the *College*. *Ten*, by the *Latest* Clock within the Hearing of the Officer, is understood and allowed to be no *More* than *Ten*. The *Key* is then carried in to the *Principal*. If any One apply to be *Admitted* after the *Delivery* of the *Key*, if the *Principal* be not gone to Bed, he may *still* be admitted, but must then submit to the *same* *Penalty* as if he had been excluded. The *Four* *Scholars* are alternately, and weekly, the *Keepers* of the Gate; And for these Reasons. They are generally better to be *Confided* in than ordinary Servants usually appointed to this Office, as they have been better *Instructed*. They are all under *Obligation* to the *Principal* for their *Scholarships*, which, together with his Favour, they may *Forfeit*, if they should be *Unfaithful*. It is next to *Impossible* they should be so without being *Discovered*; since the Gate is not *Open'd* till after Morning Prayers, nor, till the *Principal* is informed, whether those, who were absent from Prayers, Lay at home. And, lastly, they are *Themselves* *Inter-*
ested

ested in One Half of the Pecuniary Forfeitures incurred by any of the Members who shall have lain abroad.

5thly, The *Reasons* for this Practice, or the Good Ends proposed by shutting up the Gate *finally* at Ten, are the *Sobriety, Frugality, Health, Quiet, and Improvement* of the Students of the Society.

Scholars who spend their Evenings abroad, do it usually either in the *Public-Houses* in the Town, or at the *Chambers* of their Private Acquaintance in Colleges.

The University Statute (*Tit. 15. § 5.*) forbids Scholars of what *Condition* soever to go to a *Public-House*, except for a Reason to be approved by the *Vice-Chancellor* or *Proctors* (such, I suppose, as the being sent for to an Inn upon the Arrival of Parents or Friends) under great Penalties to the Scholar *Going* to a *Public-House*, and to the Keeper of it for *Receiving* him.

There are Reasons for this Institution. The *Public-Houses* are, generally, *Mean Places* of Reception, and often *Naughty*. The *Lowest* People, and the most *Vicious* have a Right to resort to them equally with Persons of the best *Condition* and *Character*. A serious Man cannot long continue there, without hearing or seeing something said or done offensively. It would be disreputable for Men *aiming* at a Liberal Education, or having *received* it, to mix in Conversation with promiscuous People greatly *below* them, which, in these Places, they are often tempted to do; and if, possibly, they do it *not*, yet will it be a Lessening of them to be *supposed* to do it. The Generality of Scholars coming to the University are designed for *Holy Orders*. It will become them, from the Moment they arrive, to be careful not to hazard the *Credit* of that Character which they intend to assume. In *Travelling*, it is true, Persons of the greatest Repute *take up* with such Accommodations as the *Public-Houses* in their Way have to offer them, because they cannot with *Safety*, or *Convenience*, reach home without it. But they *prefer* Home. But the University Scholar is not upon the *Road*. He hath

hath a *Home* in his Own College; an *Apartment* neatly fitted up for his Use; the *Companion* he likes to associate with resorts to him whenever he pleases, and *He* to his *Companion* with Delight reciprocal. And, if any thing *better* or *other* is fancied, than what the College ordinarily provides for his *Entertainment*, and he can *Allow* himself to Injoy, it may easily be sent for from abroad. In Public-Houses, tho' a *select* Company go thither with an Intention to be *private*, yet they cannot *always* be so. It is *known* whither they are gone. They are followed by others who want *Company*. There are Those, who think themselves *acceptable* to *All*. They are *Introduced*, or they *Intrude*. By this means Acquaintance are *multiplied*, and without *Choice*, mischievous in the *Number*, as they will occasion great *Avocations*, and often more so in their bad *Qualities*. The Warning given by the University to repair to their Colleges or Halls at *Nine*, is little regarded. An *Inclination* in *Any* to stay longer, very easily conciliates the *Consent* of *More*; and many, fearing they shall seem to *Dislike* the Company they are in, if they retire sooner than the *Rest*, have rarely the *Courage* to do it; and the Person who finds himself *Agreeable* by his Wit and Humour, knows not when to *leave off* to be so; and the long *Silent* is scarce willing to go, before he hath said something that is *Tolerable*; and, as is usual in *Computations*, the *longer* Men stay, the more they are *disposed* to stay longer. And in Proportion to the *Intemperance* of the late Hour, will be the *Expence*, and the *Loss* of Time, and the *Hazard* of Health, and the *Disinclination* to Study, and the *Incapacity* of Improvement. And now, is it *Necessary*, or at all *Convenient*, that the Gates of Colleges and Halls should be *Openable* at all Hours of the Night, to let in *Irregular* Scholars issuing out of *these* Houses, into which they ought not to have *Entered* without Punishment, and in which, if the University *Statute* were observed, they could not stay an Hour?

The Case is the same, if the Scholar spend his *Evenings* at the *Chamber* of his Private Acquaintance. He is aware of the *Liberty* he hath to stay as long as he pleases. And where he finds himself *easy*, there he will desire

to *continue*. And the Entertainer, if not *fond* of Liquor himself, may yet think himself obliged in *Civility* to press the longer Stay of his Friend. And what is there to hinder the Indulgence of the Inclination in One Case, or Compliance with the Importunity in the Other? The *Chamber*, it may be, is not often *Visited* by the Governour of the College, according to the *Royal Injunction*. No Proctor, unsent for, *Enters* here, or *Dismisses* Company from hence. And the Gates of *This*, and of his *Own* College, will open to him at his *Own* time of Night. And when the Visit is *Returned*, the same *Heartiness* will be expressed, and a *Stay* to the same late Hour be *demande*d, and the like *Intemperance* ensue, with the former Train of mischievous Effects.

But, when it shall be known for *certain*, that the Scholar Entertained must be within his own College by *Ten*, if he will get in at all that Night; that he will naturally desire to lie in his *Own* Bed; that lying abroad will inevitably be attended with the *Penalty* of the Statute; the *Charge* at the Inn that shall Receive him; the *Displeasure* of his Governour, who will know it; and the *Inquiries* that will be made the next Morning, *Where* he spent his Evening, and with *Whom*, and to what *Hour*, and how he came to *Stay* so late, and *Where* he Lay; Who will press his Friend to subject himself to all these Inconveniences, for which a longer Stay will make him no Amends? Or, what Friend will be willing to stay with his *Companion* of Another College till One or Two in the Morning, *Whom*, in the Return of the Visit, he must be forced to *Dismiss* by *Ten* at Night?

Some have thought the Matter might well be *Com-promised*, by making the *Hour* of shutting up the Gate to be *Certain*, and that certain Hour to be *Eleven* instead of *Ten*. How properly this is contended for, I now Inquire.

In Societies there are commonly two Sorts of Men, the One *Indifferent*, or *Disinclined* to Drinking, the Other *Liking* it. The Numbers of Each have been different at different Times, and will always be uncertain,

tain, since the Accidents that contribute to it will be so. However, I will venture to say, that, in Societies in general, where a proper Care is taken of the Youth, there will, one time with another, be *Two Thirds*, at least, of the former Sort, to *One* of the Latter.

The General Hour of *Supper*, throughout the University, is *Six*. This Meal, if it be *at all* regarded, (for it is much grown into Disuse) is over in less than Half an Hour. The Members of Societies then dispose of themselves for the Remainder of the Evening. I would hope, by far the greatest Part of them would spend their Evenings chiefly with One Another of the same Society; the *Summer* Evenings, if the Weather invite, in walking abroad; the *Winter* in Each Other's Rooms, as they should choose to fort themselves together. This sort of Men will never find any Difficulty to be at home by *Ten*. I have the Experience of above Six and Thirty Years in this Place, that not *One* of at least Two Thirds of the Society, within that time, ever lay out of the College in his Life.

The Proposal, then, is only in favour of those who love a Bottle. But are not the three Hours and a half between *Supper* and *Ten*, a *sufficient* time for young Scholars to consume at an *Alehouse*, or a *Tavern*, or a Private *Chamber* of Another College? I am so convinced it is *more* than sufficient, that I have changed the Hour of Supper from Six to Seven. The Security they will have, if this Proposal be agreed to, that they may be Admitted into their College at an Hour *Later*, is a greater *Temptation* to them to *stay* that Hour, than they ought to be *tried* with, for they will almost constantly *submit* to it. For, during the Time I was myself of *Another* College, I observed, that when, for one while, the Scholar might come in at *Any* Hour of the Night, he took the *Liberty* he had to do so very freely; and a Shilling to the *Porter* secured him from all further Harm: And, when, for another while, the *Gate* of the *Same* College was shut up *finally* at *Eleven*, the very Same People who used to come in before at *Twelve*, or *One*, or sometimes later, would now, infallibly, be time enough at the Gate to be Admitted by *Eleven*. In like manner, when, in
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This College, the Gate was shut up finally at Eleven, as once it was, the Bottlemen would apply to be let in just before *Eleven*: And, when that Hour was chang'd, and the Gate began to be shut up *finally* at *Ten*, the same sort of Men would constantly knock to be Admitted just before *Ten*. For, in all the Variety of Company I have occasionally mix'd with, from the Time I became a Member of the University to this Day, I never yet met with a Man, who did not shew a *Reluctance* to the Lying out of his Own Bed. And, from this Experience, I conclude, that Colleges, by allowing a later Hour to come in at than *Ten*, are only increasing the *Expence* of Living in the University, contributing to *Habits* of Intemperance in the Youth under their Care, and assisting them to be *Useless* and *Insignificant* when they shall go abroad into the World.

To this it may be said, It will be right to *Oblige* young Men, under the Care of Tutors, to be within their Colleges by *Ten* at Night, by such Penalties, or Impositions, as they will fear to incur, and be careful to avoid: But there are in the University *Fellows* of Colleges of long *Standing*; Many, if not Most of them, in *Holy Orders*, or designing to be so; *Masters* of *Arts*, or *Batchelors* of *Law*; not Children, but *Men*, if ever they will be Men; and *Grave* and *Serious* Men too. Are *These* never to have the *Liberty*, which they know how not to abuse, of a *Later* Hour? May not these Men enjoy the Company of their Friends till half an Hour after *Ten*, or till *Eleven*, or past, since, it is certain, they may do it with Sobriety? I really think they might in *Another* Place. But, if they insist upon it, that they may do it *Here*, Men will generally be of Opinion, that however *Grave* they may appear, they are not *Serious*. In Places of *Education*, and before *Young* People resorting hither for this Purpose, *Serious* Men will abridge themselves of those Liberties, though Innocent, which are likely to be misinterpreted, and abused by raw, unexperienced, inconsiderate *Youth*, who have not *Discretion*, but come hither to *Learn* it, and who, in the mean time, will patiently submit to the *Restraints* which their *Seniors* comply with, and think them right. What, therefore, *simply* consider'd,
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may be Innocent, and reasonable, in certain *Circumstances* will not be so.

But there are *Other* Considerations which will be always uppermost in the Minds of *Serious* Men, and duly regarded by them.

Fellows of Colleges are greatly *Obliged* to their several Founders for their present honourable *Maintenance*, and future Expectation of *Preferment*. *Serious* Men will ever be ready to shew their *Gratitude* to their Benefactors, by complying with their lawful *Desires*, even if they are at Liberty to do otherwise. But they are not so at Liberty. For, Founders of Colleges have given the Societies they have respectively *Indowed*, certain *Rules* of Conduct, and made the *Observance* of these the *Condition* on which their *Intended Benefits* may be Injoyed. *Serious* Men, if they do not perform the *Condition* of the *Indowment*, do not think they have a Title to a Shilling of it. *Founders* of Colleges, not relying wholly upon the Regard, which, in *Gratitude*, will be paid to their Memories in distant Ages, no not even upon *Commemoration* Days, nor yet upon the *Honour* and *Ingenuity* of Men bred in the Schools of *Piety* and *Virtue*, and improved in Learning *Human* and *Divine*, as a *sufficient* Guard against any future *Violation* of their Statutes, have laid them under the Obligation of an *Oath* to Observe them. *Serious* Men will always make a Conscience of their *Oaths*. And if, amongst these *Statutes*, there be *One* that finally shuts the Founder's Gate at the Hour *Ten*, it is, by all the strictest Ties by which Man can be bound, as *Unopenable* after that Hour, as if it was fastened by a thousand Bars and Bolts. And if there be *Perseverance* in avowed Departures from this *Rule*, let them give up all Pretensions to *Seriousness*. The *Indulgence* of the *Appetite* is the only thing they are determined to regard. If, in this *Rule* of their Founders, there was any thing hurtful to *Religion*, or to the *State*, the Legislature might do well to *Over-rule* it. But, if it manifestly have, or can have, no *Other* Tendency than to secure the *Temperance*, and, consequently, the *Health* of the Scholar, and to preserve his *Innocence*, and *Inclination*

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to Study ; and to Improve him in useful *Literature*, and to save him *Expence* during his Stay in the University for this Purpose ; all Agreements in Members of Colleges amongst themselves, to Vary from it, ought rather to be *Over-ruled* by the same Authority.

Let not any one say, The *Times* will not bear Conformity to Pious Founders Institutions. Who are to make the *Times*, but the *Universities* ? There never can be a time, when a Man may not be a regular, sober, virtuous, and religious Man, if he Pleases.

But, besides the *Inconveniencies* that would occasionally attend *Particular* Members, if the Gate might be *Open'd* at *Any* Hour of the Night, there is *Another* which would affect the *Whole* Society, and that is, the *Perpetual Disturbance* that would thereby be given to it.

The *Quiet* of Societies requires, that the Gate should be shut up *finally* at *Ten*. *Ten* is as *late* an Hour, as, generally speaking, it is proper for Those to sit up to, who are obliged to *rise early* to their Studies. To study, with Effect, due Refreshment in *Sleep* is Necessary. And the Statutes of *This*, and of *Other* Houses of Learning, prohibit all kinds of *Noise* in *Sleeping*, as well as in *Studying* Hours. *Sleeping* Hours are, from *Nine* at Night till an Hour before Morning Prayers. Nobody is obliged, by any Statute, to go to Bed at *Nine* or *Ten*. Some require more Sleep, to Others less is sufficient. In this Particular, let the Scholar, who, by Statute, is obliged to *rise early*, use his Own Discretion. But if, in the Use of his Discretion, he choose to go to Bed at *Eleven* or *Twelve*, he, yet, can have no Right to make any *such* Noise, as may awaken, or hinder the *Sleep* of those, who, in the Use of Their Discretion, have gone to Bed at *Nine* or *Ten*. The Sober and Studious Part of Societies, which, I hope, in most of them is by far the greatest, choose to go to Bed by *Ten*, or very soon after. And the Statute of the College, and the Reason of the Thing, are to *Protect* them from *Disturbance*. But what Protection can they have from Either, if, by any Other Statute or Usage, the *less* Sober, and *less* Studious, and in Number *Fewer*, are permitted to *Rap* at the Gate for *Admission* at every Hour of the

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Night? And with Degrees of *Violence*, in proportion as the Keeper of it is, by Watchfulness, become more *fast* asleep? And what Security is there, that young Scholars, who shall be let in at a *Late Hour*, and, probably, in a Condition regardless of Decency, or Duty, and prompt to Enterprise, shall repair directly to their *Own Rooms*, and give no *Other* Disturbance? And so the *Sober* and *Studious* Many are to have the Refreshment of Sleep taken from them by the *Idle* and *Sottish* Few, made Idle and Sottish by this very *Indulgence*!

In Societies there will be some of so *tender* a Frame, that an *Injury* of this Kind will be long *repairing*. Others are often seized with Illnesses of *doubtful* Issue, *Small-Pox* or *Fevers*, in which *Sleep* is *Medicine*: And if *This* become Precarious, so is *Life*, of whatever Value to the helpless *Sufferer*, and his anxious *Friends*.

And what is to become of the poor *Governour* of the College, who may be *Aged* and *Infirm*, and yet think it his Duty to meet his Society at the early Prayers, whilst Health and Strength permit? Is he, every Night, by *Midnight* Knockings at the Gate, to be waked out of his *Sleep*, who, perhaps, once waked and ruffled with the unnecessary Disturbance given at home, and with the Apprehension of Disorders committed abroad by his Own Intemperate and Irregular Scholars, can Sleep no more? Or, lest he should, may the Officer *intrude* into his Chamber first at one late Hour, and then at another, to fetch the *Key* from his Bedside for their Admission? If this be so, a *Governour* of a College is in a much worse Condition than any *Other* Master of a Family.

A *Lodger*, if *He* keeps late Hours, is immediately warned to provide himself with Another Lodging; and, being gone, *He* gives no further Trouble. But, here, *Accounts* are to be *written* to the Parent of the Scholar's Misbehaviour, and *Intreaties* arrive for a Little Longer Trial; and *Applications* to the same Purpose are procured from Persons, whom the Governour is known to have a Regard for; and, in failure of Success, the Scholar is removed to another House, from whence he is at hand to give as much Uneasiness to his *Former* Governor as he did before.

An *Inn-keeper*, whose Profession and Livelihood it is to receive *Guests*, hath yet a *Certain Hour* of shutting up his Gates, and a fair Hope of natural Rest to *Himself* and *Servants* for the *Remainder* of the Night; and if, by Chance, he be once in a Quarter of a Year *disturbed* by the Arrival of an *unexpected* Stranger, *He* hath the Reward he Asks to alleviate any Trouble that is given him; and his *Servants* have little else to do, but to pay themselves what Arrears of Sleep are due to them, for a great Part of the Day after. But what *Recompence* hath the Governour of a College for what *He* endures, except the Enmity and Obloquy of Those, who, by their *Intemperance*, have been the Plague of his Life, for not giving them *Testimonials* of their *Sobriety*, when they want to take *Holy Orders*?

And lastly, What becomes of the College *Porter*? Or rather, as it should seem, Who cares a Farthing what becomes of him? But still, in a Christian Country, and especially in Colleges erected for Promoting *Religion* and *Moral Virtue*, a Regard is to be had to the Happiness of the poorest Creature upon Earth; and tho' All can not be made equally Happy in their Situations, yet every Condition of Life that can be made Easier, ought to be so. But, if this poor coughing Wretch must be raised out of his Bed, at every Hour of the Night, to answer to the unseasonable Knockings at the Gate of dissolute Men, who consider only what is agreeable to Themselves, and not what Others suffer, there is not a greater Slave in *Turkey* than a College *Porter*; and I pronounce that *He*, or his *Deputy*, shall die a Death immature.

But an Usage like this, not fit to be continued another Night in *Any* College, is much less to be endured in *Hertford* than any Other. For, here, not Common Servants, but *Scholars*, are the *Keepers* of the Gate; of as good *Families* as are, generally, *Those* whom they wait from *Nine* to *Ten* to Admit. It is not reasonable they should watch any longer than *Ten*, or be disturbed at Midnight. Their *Health* is as precious to them, as That of other Scholars; their *Parts* and *Learning* are as good; their *Improvement* as necessary, for their *Use* to the Public is as great.

Since it cannot be pretended any *Good* accrues to the Scholar, by the Indulgence of a *Later* Hour than *Ten*, let us see what *Hazard* may attend him arriving *After* *Ten*, and finding himself excluded. It is said, chiefly, *That* of falling into the Company of *Lewd* Women.

To this I answer, If the Scholar *Intended* to apply for Admission within the *Statutable* Hour, and finds himself too *late*, it must have happen'd thro' a *Mistake* of the Time. Where the *Statutable* Hour is *Ten*, the Mistake of the Time cannot probably be *great*. I will suppose he finds himself too late by a *Quarter*, or, it may be, *Half* an Hour. At *Half* an Hour after *Ten* he may find a Refuge at any *Reputable* Inn in the University. There will be the Expence indeed, in this Refuge, of a Shilling or Eighteen-pence extraordinary. But this *Unnecessary* Charge he will do well to be more careful to avoid for the future.

But, if the Scholar *Intended* *Not* to have come in at all that Night, and there be *Hazard*, in lying out, of falling into the Company of *Lewd* Women, it is what he Chose to *Adventure*, or, it may be, the very thing he *Designed*. It is nothing to *this* Scholar, whether the Gate be shut at *Ten*, or not *at all*.

If it be said, He is driven to a *Resolution* to lie abroad all Night, because he cannot be Admitted at *Eleven*, or *Twelve*, till which time he chooses to stay; I answer, he will run greater *Hazard* of *Disasters* with *Lewd* Women, by the *Privilege* he wants of coming into his College at *Eleven* or *Twelve*, than by the *Obligation* he is under to come in at *Ten*. For, in the Nature of the thing, Men's Passions become more *Inflamed*, by longer sitting at the Wine; and Religious, and Virtuous, and Prudential Considerations *abate* of their Strength, and grow a *less* sufficient Restraint of *heighten'd* Appetites. And then, as to the *Fact*, Whether *More* Disasters in *This*, as well as in many *Other* Respects, do not happen to those who have the Privilege of a *Later* Hour, than to those who have it not, if any one is pleased to *affect* to doubt, I am able to give him full Satisfaction.

A P P E N -

APPENDIX, N^o X.----- *Pecuniary Mulcts* (a), p. 90.

(*) [T hath been, said, the *Statutes* of *This* College have too many and too large *Pecuniary* Penalties annexed to them ; that *these* are Punishments of the *Father*, and not of the *Son* ; and that *Exercises* set, instead of these, would not only be a *Punishment* of the *Son*, but an *Improvement* of him also.

To the first I reply, That the Statutes are Published, and it may be easily seen whether it be so or no. If the Reader will give himself the Trouble to peruse the Statutes of *Other* Colleges, whether in *Oxford*, or *Cambridge*, he will find the *Pecuniary* Penalties, in every College in *Either*, more and greater than in *Hertford*. Putting out of Commons is a Penalty in *All* Colleges, and, in *Many*, for almost *All* Faults, and is a *Pecuniary* Penalty, whatever it may seem, and *Itself* greater than all the *Pecuniary* Penalties in *Hertford* put together. The Common *Pecuniary* Penalties here, are, for Absences from *Prayers* and *Meals*, for lying *Abroad*, and for giving *Disturbance* to the Society in *Studying* or in *Sleeping* Hours, or to the *Officers* in their respective Offices. The Reader will soon be convinced that *These* are Few and Moderate. And since *One Part* of them goes to the *Scholars* for their *Services* to the Society, and *Another* to the *Support* of the Evening *Lecture*, and the Remainder, if any, is put into the College Stock, for Uses in which the Society are *Interested*, he will see, that those who incur *These* Forfeitures have their Money again in one Shape or other ; in which Light, instead of being *Many* and *Great*, they may rather be considered as *None* at all. There is One *Pecuniary* Penalty, indeed, which may seem to be a *Large* One, and that is, One Shilling a Day, for every Day of Non-residence in *Term-Time*, affecting as well the *Governour* and *Tutor* as the *Student*. But this, not having yet been *Executed*, cannot have been *Complained* of. The Execution is deferred 'till *Indowments* shall be given to the

Students, to Oblige them to *Such* Residence under *Such* Penalty.

But *Pecuniary* Penalties are said to be a Punishment to the *Father*. They may, or they may not. If the Son be upon an *Allowance* for his Maintenance, these are a Punishment to the *Son*, and not to the *Father*. But, if the Son *exceed* his Allowance, and the *Father* at last pay the *Excess*, may not this be esteemed a Punishment to the *Father*? It may, or it may not. If the *Father* submit to the Payment of the Expence incurred in *this*, or any *other* careless Way, without Inconvenience to the *Son*, the *Father* is Punished. But, if he tell his *Son*, the more he Dissipates of the Paternal Substance, in *this*, or any *other* Way unnecessarily, the Less of it he will have hereafter to receive, and keep his Word, which it is but reasonable he should, the *Son* will be Punishing *Himself*, whilst he seems to be Punishing his *Father*.

But it seems, *Exercises* set, instead of these, will not only be a *Punishment* of the *Son*, but an *Improvement* of him also. It may be so in the *Imaginations* of fanciful Men without Experience. But, in *Reality*, it is a Remedy rather worse than the Disease complained of, if not the very Disease itself in another Form greatly Increased. For, if the Student be required, not only to prepare himself to attend his Tutor's *Lectures* according to the Statute, but to pursue also a Course of *private Studies*, leading to such *Knowledge* in the Profession he aims to be of, as will make him an *Able* Man in it, *Impositions*, that do not directly tend to retrieve the Loss he sustains by having mis'd the *Lecture* he should have attended, or by having neglected the *Stated* Exercise he was to have performed, are *Impertinent Avocations* from his *Proper* Business; and are generally done in so slight and perfunctory a Manner, as can tend to no kind of *Improvement* of the Composer (allowing he should make the *Imposition Himself*) but will rather *hinder* his Improvement in other more material respects. And, if he gets *Another* to make it, he must *Reward* him for it, and then it becomes the *Pecuniary* Penalty that was intended to be avoided, or, as is generally the Case, a much greater.

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Besides, in *Setting* Impositions, little *Equality* hath been, or perhaps *can* be Observed. If *Favoured* Persons are found in the same Fault with *Others*, the Imposition may not be *given out* for that time. Or, if the *Censor morum* be Indifferent, and many have failed of the same Duty at the same time, and an *Imposition* be given out to be made by *All*, since *All* at this time are found in the same Fault; if it happen, that One or Two of them had never failed before in their Lives, whilst the Rest have frequently been delinquent; in involving *Those* in the same Punishment with *These*, there will be no *Equality*, nor yet any avoiding the Imputation of *Partiality*, if *Those* are wholly excused. Whereas, if One missing Prayers or Meals, once in a Month, incur the Penalty of Two-pence, and Another missing twenty times within the Month, be punished twenty Two-pences; here will be *Equality*, and no room left for *Favouring* One, or *Disfavouring* Another. No *Reluctance* on the One Side, to *Infiict* the Punishment, nor any *Complaint* of Hardship on the Other, in *Suffering* it.





THE Principal and Tutors of *Hertford College* having a Power (as mentioned *Seet. X. p. 63.*) to restrain their *Own Members* from the Violation of the Statutes of the University, particularly of those contained under the Titles, *De Vestitu & Habitu Scholastico*, and *De Moribus Conformandis*, by Penalties not exceeding those prescribed in the said Statutes, it may not be amiss to Recite the *Substance* of what is therein Prohibited, that is material, and to make both the present and future Members of the College aware, that the Violation of *These* will be equally Penal to them, as the Violation of their *Own Statutes*.

Under Title 14. *De Vestitu & Habitu Scholastico*,

§.1. IT is Injoined, that “ *All Heads, Fellows,*
“ *and Scholars of Colleges, and all admitted*
“ *into Holy Orders, be Cloathed as becometh Cler-*
“ *gymen, and observe what is Directed by the Ca-*
“ *nons, or Ecclesiastical Constitutions.*”

By this Statute, it should seem, as if the University Intended, that Heads, Fellows, and Scholars of Colleges, whether they were in Holy Orders or not, should be *Cloathed as becometh Clergymen*; to the end that, if they were not, they might, by the Simplicity of the *Dress* of Clergymen, so agreeable to their present Condition in their College, and their future Station in the Church, be led to put on the Simplicity of *Manners* of Clergymen.

If it be asked, What is the *Cloathing* that *becometh Clergymen*? some Light may be had from the Canon enjoined by this Statute to be observed. The Canon prescribes, in general, “ *such Decent and Comely Appa-*
“ *rel, as that, by It, Clergymen might be known to the*
“ *People to be Clergymen, and thereby receive Honour*
“ *and Estimation due to the special Messengers and Mi-*
“ *nisters*”

“*nisters of Almighty God.*” By this it should seem, as if the *Canon* Intended, that, besides the *Habit* of their *Degree* occasionally worn, the *Cloathing* should be Uniform in the *Colour* of it. Otherwise, a *Clergyman* would not thereby be *known* to be a *Clergyman*; and that this *Colour* should be a *Grave* one; otherwise, it would not be *Decent* or *Comely*. For, as one Part of the *Clerical Character* will always be that of *Gravity*, so the *Clerical Dress*, in order to be *Decent* or *Comely*, must be *Grave* likewise. What the *Canon*, in general, *Intends*, may be pretty well known by that against which it particularly *Objects*. It *Objects* particularly, “*to the Wearing of Light-coloured Stockings:*” From which, it should seem, as if it *Intended*, that neither should any *Other* Part of the *Cloathing* of a *Clergyman* be of a *Light* Colour; and, probably, if any *Other* Part of it had been observed to be so, when the *Canon* was made, the same would have been forbidden by it equally. Again, the *Canon* doth *Object* “*to their going in Public in their Doublet and Hose, without Coats or Cassocks;*” by which, it should seem, as if the *Canon* Intended, that, if they went in a *Coat*, it should be of a *Black* Colour, since, probably, if they had chosen to go in a *Cassock*, that would have been so. Again, the *Canon* *Objects* “*to Newfangledness of Apparel;*” by which, it should seem, as if the *Canon* Intended, that no *New* or *Unwonted* *Light* or *Gay* Colour in the *Clerical Dress* should, thro’ the *Levity* or *Conceitedness* of any *Clergyman* whatsoever, be introduced, or imitated; since, That *Graver* Colour would be most *Decent* or *Comely*, which had been long worn by the most valuable Men of the Order, and long approved in the Opinion of their Superiors, and by the Use of which, “*Clergymen would best be known to be Clergymen by the People, in order to their receiving Honour and Estimation from them.*” And from hence, it should seem, that the *Canon* did not Intend, that Clergymen should ever wear *BLUE*; this being not of a *Grave*, but of a very *Light*, or rather *Gay* Colour, and consequently not a *Decent* or *Comely*, but an *Affected* and *Newfangled* Dress of Clergymen, there being hardly One of the Order who cannot remember the Introduction of it. Neither is it a *Cloathing* by which “*a Clergyman may*
“*be*

be known to be a Clergyman," whilst the Graver Men of that Order still wear *Black*, and whilst a *Blue Coat*, *Waistcoat*, *Breeches*, and *Stockings*, often worn by Others of the Clergy, is a Dress so near a Common *Livery*, that it doth not distinguish them from *Footmen*.

2. It is Injoined, "*That all Others*" [i. e. not upon any Foundation, nor admitted into Holy Orders] "*(except the Sons of Barons having a Right of Suffrage in the Upper House of Parliament)*" "*do wear Cloaths of a Black or Dark Colour,*" "*and not imitate in their Dress what hath a shew of Pride or Profuseness.*"

It is not, I think, to be inferr'd from this Exception, that, because the *Sons* of the Nobility are at liberty to Vary in their Cloaths from the *Black* or *Dark* Colours injoined to *Others*, that they are, therefore, at liberty to Expose themselves in a *Green Gold-lac'd* Waistcoat, and *Red* Breeches, and in a *Black* Wig one Day, and a *White* One another. A Coat, Waistcoat, Breeches, and Stockings of the *Same*, tho' of a *Lighter* Colour than is permitted to Others, made of very good Materials, and attended with good Linen, constitute the *Genteelest* Dress, especially under a *Gown*, that young Men of Fortune can appear in; and nothing Other than *Such* a Dress, I am persuaded, was ever *Intended* by the *Exception* in this Statute.

The Wearing a *Gown* supposes the *Pursuit* or *Attainment* of useful and manly Knowledge, the very End of coming to the University. All *Gaiety* of Dress, whether in the *Colours* of the Cloth, or the *Lacings* or *Imbroideries* of the Suit, shews the Mind of the Wearer to be greatly pleased with the Pomp and Splendor of his External Appearance, even to a Degree, to make him choose to forego the Advantage of the good *Opinion* of sensible well-bred Men, and to Venture, even in the Company of Men skill'd in *Propriety*, to do a thing that is *Absurd*. There is not the same Exception to *Fine Cloaths* upon particular *Occassions* in *Other* Places, as there is in *This*. In *Other* Places, and upon Occassions of *important Joy*,

Joy, when it will be but *Civil* to let it appear one is somewhat out of one's Senses with the Excess of it, Fine Cloaths are *Praised*; for the Intention is to shew *Respect*, which is usually estimated by *Expence*. In *This* Place, and during the Time of Education, the Intention is to form the Mind to think rightly of every thing it observes, to prevent its being depress'd or elevated unreasonably by *Appearances*, and to teach it to put a *Value* upon that only which is *really* valuable.

Besides the *Absurdity* there is in rich and gay Apparel in *Students* of the University, there is, in many respects, great *Inconvenience* in it. The Wearer cannot always *Afford* it: If he could, the Money might have been more *reputably* applied. If Some *can* bear the Expence of it, Others will be Invited to imitate them in it who *can not*. It leads the Student into a great deal of Company; for none *delight* in Finery, who do not delight to *shew* it. And a great Deal of Company will lead into many Other Expences, and Extravagancies, as well as Loss of Time, in a Season of Life fittest for Improvement, to be review'd hereafter with great Disapprobation. Finery is what the less valuable *Women* are usually most pleased with; and it is not an unnatural thing for young Men, who want to be Admired, to wait, oftener than is Prudent, upon those who will be most *apt* to admire them. It gives Vain Young Men greater *Significancy* in their Own Opinion, than there is *Reason* for; and makes them more *Assuming*, and more *Refractory*. Tutors, of little Experience of the World, are aw'd and intimidated by it; and forbear to Admonish them *seasonably*, as there is Occasion, or do it *feebly*, and *ineffectually*. And Inferior Students, struck with the Glare of it, more easily submit to be Idle and Irregular, Adventurous and Enterprising, with Them, who, they hope, will *Treat* them at present, and *Prefer* them hereafter.

Under Title 15. *De Moribus Conformandis,*

§. 1. **I**T is Injoined, that “ *Due Respect be shewn*
 “ *by Juniors to Seniors: i. e. by Under-*
 “ *graduates to Batchelors; by Batchelors of Arts*
 “ *to Masters; by Masters to Doctors, as well in*
 “ *private as in publick; by Going out of the Way,*
 “ *by Uncovering the Head at a reasonable Di-*
 “ *stance, and by respectfully Saluting them when*
 “ *they Meet them, and by giving them the more*
 “ *Honourable Place wherever they shall be toge-*
 “ *ther. The Statute doth likewise oblige all Scho-*
 “ *lars, of what Condition soever, (the Sons of*
 “ *Noblemen excepted) that have not yet taken the*
 “ *Degree of Master in Arts, of Batchelor in*
 “ *Divinity, Civil-Law, or Physick, to stand*
 “ *bare headed, and to behave themselves with*
 “ *Humility and Modesty, during the Perform-*
 “ *ance of all Scholastick Acts in the Publick*
 “ *Schools, especially before the Publick Officers of*
 “ *the University, Doctors, Masters, or Batchelors in*
 “ *the aforesaid Faculties, (excepting that Batchelors*
 “ *of Arts, in the Habit of their Degree, may*
 “ *wear their Caps in the Schools of Arts and Phi-*
 “ *losophy, in the Presence of Masters or any*
 “ *Others) under such Penalty to the Juniors, if*
 “ *they do not Pay Respect, and to the Masters, if*
 “ *they do not Exact it, as the Vice-chancellor and*
 “ *Proctors shall think fit.*”

The *Primary* Intention of the Statute is, that, since *Learning* is of so great Use to the Publick, *Respect* should be paid to *Learned Men* for the Incouragement of *Learning*; and that Those should be considered as *Learned Men*, on whom the University had conferred *Degrees*, according to the *Time* they had spent there in Pursuit of *Learning*, and to their *Proficiency* in *Learning*.
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The *Secondary* Intention is, that Inferiors, having been accustomed to shew *Respect* to their Superiors in *Degrees* given by the University, should be the better prepared to shew it to their Superiors in *general*; whether the Superiority be in *Station*, *Age*, or *Quality*, or any other Excellence, Within the University, or Out of it.

Since, then, *Degrees* are given by the University, with Design that *Scholars*, when admitted to them, should be viewed in a Light of *Superiority* and *Distinction*, it is but Just that *Seniors* should look for *Respect*, and *Juniors* pay it, as their Due. And, lest *Ignorant* or *Conceited* young Men should not easily perceive the Reasonableness of the Duty, or not readily comply with it, it was fit they should be Instructed, and Injoined to do it, by a *Statute*. Nor will the *Penalty* assigned to the Breach of this Statute, if it be intended the same shall be at all regarded, be thought *Unreasonable*; Inadvertencies and Oversight, either acknowledged, or believed, being admitted in excuse for Omissions in this Part of Conduct: For, otherwise, the unfavourable Interpreter will fail in *Civility*, on *His* Part; since it may sometimes happen even to the Polite *Courtier*, as well as to the Profound *Scholar*, that he may be thinking intently of Another thing.

It is true, Personal *Merit* only, and that understood, and allowed, is the *Natural* Motive to *Respect*. But yet, as Men rightly pay *Respect* to Persons in Superior *Stations*, presuming these are fill'd with *Ability*; and to Superior *Age*, presuming *It* to abound in *Knowledge* founded in long *Experience*; and to Superior *Quality*, presuming it to be a *Pure Stream* from Honour's Fountain, and that the Crown had discerned somewhat worthy of so much Grace and Favour; tho' in every of these Cases there be great Uncertainty, whether what is presumed *Be* so or no; so *Degrees* given by the University, and known by the *Habits* which the *Graduates* wear, may very well suppose Personal *Merit*, tho' a Junior should *Know* nothing of it. And again, as Superior *Quality* is rightly Respected, in *Honour* to the *Prince* from whom it is derived; so very fitly may *Respect*

spect be shewn to *Degrees* given by the University, in *Honour* to the *Learned Body* which conferred them, tho' what is supposed of Personal *Merit* should happen, in either Case, to be a *Mistake*.

I would therefore Advise young *Scholars* to shew that *Respect* to their *Seniors*, which the University Statute intends they should, if there were no *Penalty* thereto annexed; since it is no more than what they must do for their *Own Sakes*, if they would be thought to be Modest, Serious, Well-bred Men; a Consideration of greater Weight to ingenuous Minds than the Fear of *Any Penalty*; and which, to secure that Character, will induce them rather to *Exceed*, than to be *Deficient* in Civility; and to give That, in *Complaisance*, of which the Omission would not have been a Failure in *Duty*.

But, whilst the *Statute* requires not only the *Junior*, under a *Penalty*, to *Pay Respect*, but the *Senior* also, under a *Penalty*, to *Exact* it, I am apprehensive there will often be a Difficulty in the *Execution* of this Statute; since a Failure of *Respect* in the *Junior* must, generally, be *Complained* of before it can be Punished, and a *Senior* will think he shall appear too much *Pleased* with *Respect*, if he should complain it is *Withheld* from him. There will be such *Diffidences* in Modest Men, however deserving of it, that they cannot *Demand* it; and, it may be, sometimes, such humorous or ludicrous Compliances with the Demands of Men more *Forward* to require it, as will not be thought *Respectful*.

Philosophers, in order to come to some Resolution, wherein the Chief Happiness of Man *Doth* consist, do usually endeavour to shew, in the first Place, wherein it doth *Not* consist. And, in this Inquiry, they say, amongst other things, it doth not consist in *Honour*. This being too *precarious* a Good, and too much in the Power of Another, for the Chief Happiness of Man to consist in: For, if another will not *give* us Honour, we cannot *receive* it; and if, having been in Possession of it, it be taken from us, we must go without it. Envy and Malice will try to *disgrace* us, and Avarice
and

and Ambition to *supplant* us ; and every Way the less any One shall think it our *Due*, the less, *naturally*, he will be disposed to give it us. And hence they conclude, that the Chief Happiness of Man must consist in the Improvements of his Mind, in Learned Acquisitions, and Moral Attainments ; or, in a Word, in *Virtue* ; That only being in our Own Power ; a Good which we may acquire, and preserve ; which the Envy and Malice of Others may improve, and illustrate in us, but cannot deprive us of, nor diminish.

This being the Case, tho' the *Respect* required by the Statute be *due* to Seniors, as *Seniors* ; and tho' it be right in the University to make any Disregard to so reasonable a Statute *Penal* ; yet will Respect be more surely paid to *Seniors*, who are known to be adorned with Personal *Merit*.

What Respect the Statute doth require is *External* only, and will be shewn to *Seniors* by well-bred Men, because it is *Decent*, and by good Men also, because it *tends* to Good ; since young Men will hereby be taught to think *honourably* of the Degrees to which they shew *Respect*, and be excited to Industry, and Improvements in Literature, that they may themselves attain these Degrees, and be equally regarded by Others hereafter, as they now regard Others. But, where there is known to be in *Seniors* Personal *Merit*, there will be *Respect Internal* ; a better Security that *External* will be shewn, than any Statute, tho' attended with a *Penalty*.

If this be so, tho' I approve of the Statute requiring Respect under a *Penalty*, yet I advise the Chief Reliance for Respect to be on Personal *Merit*, in Aid of the Statute. These will each of them help one another ; for the Statute cannot be disputed, if the *Merit* should.

Two Things are necessary, in the present Case, to Procure Internal Respect. *Learning*, which Men *Admire* ; and *Goodness*, which they *Love* ; the Sum of Academical Institution ! And One thing more is as necessary

necessary to *Preserve* Respect, and that is *Prudence*. *Familiarities*, *Levities*, *Intemperances*, *Irregularities*, and *Other* Imprudences of *Seniors*, with, or in the Presence of *Juniors*, will destroy it. To do what will occasion *Contempt*, and to hope for *Respect*, is a Vain Hope.

Some few things more I would observe, before I dismiss the Consideration of the *Primary* Intention of this Statute.

The Statute injoining Respect to be paid to a Bachelor in *Juris-prudence* or *Civil Law*, doth suppose the Graduate to have *studied* the *Civil Law*, to have become such a *Proficient* in it as to *deserve* the Degree, and that he designs to be of some *Use*, or to be *Capable*, at least, of being of some Use to the World in this Faculty. This being so, a Degree taken in the Civil Law, without any *Study* of it, or *Skill* in it, or *Capacity* to serve any Man living by it, or any Design or Desire to *Know* any thing of the Matter, but as a *Qualification* only for a Dispensation to hold two Benefices with Cure of Souls, or to *evade* the Exercises for the two Degrees in Arts, doth not *Intitle* the Graduate to the *Respect* due to the *Regular* Proceeder in that Faculty with *Intention* to Profess it; nor, indeed, to *Any* Respect whatsoever, either in the University, or out of it, on account of the Degree *so* taken. For there is not so much as Room left to *presume* he hath any kind of Desert of the Degree, but is known to be pursuing an *Indefensible* Scheme by an arrant *Fraud*. Nor will the Consideration that the Degree is given him by the *University* help him at all. For the University concurring in the Fraud, will not be able to procure *Respect* to Another, by an Act which is a *Dishonour* to Themselves (a).

Again, a *Master* of *Arts*, tho', for Learning, very worthy of the Degree, is not, I think, *Intitled* to the Respect intended him by the Statute, unless he be in his proper *Habit*. If the *Gown*, a Part of the Habit belonging to the Degree of *Master*, be not worn, He

(a) See Plural. Indefens. from p. 176 to 193.

may not be *Known* to be a Master. But, if the *Gown* be worn, if the *Cap* be not also worn, he is an *Irregular* Master in a Place that requires *Regularity* in *Habits* as a Part of its Discipline; and, in such Circumstances, seems to Forfeit, for the present, the *Respect* which otherwise would have been due to him. There is a Provision in this very Statute, that *Batchelors* of *Arts* shall have the Privilege of wearing their *Caps* in the Schools of *Arts* and *Philosophy*, in the Presence of *Masters* or any *Others*; but it is on Condition they have on, at the same time, the *Habit* belonging to their *Degree*; for, otherwise, they are not *Intituled* to this Privilege.

Again, if it be the Intention of the University, that *Respect* shall be shewn, according to the Statute, to the Person wearing a *Master's Gown* (which, continuing to be worn by Batchelors and Doctors in *Divinity* as their Ordinary *Habit*, is of great *Dignity*), they should not suffer it to be worn by *Batchelors* of *Arts*, or even *Undergraduates*, in their Country Cures, if they know it, and can remedy it. For, when it ceases to *Distinguish*, it will fail of *Regard*.

But, whilst *Respect* is required, by a Statute of the University, to be paid *by* and *to* Members of their *Own* Body, that the Degrees there given may be the more esteemed; let it not be thought by any *Scholars* of that Place, that they are to pay *Respect* to none but *Themselves*. For, the *Secondary* Intention of the Statute is, that they pay it to *Superiors* in general, and, occasionally, to their *Equals*, or even their *Inferiors*, whom, in certain *Places*, at certain *Times*, and in *Other* certain Circumstances, it will become them to *Esteem* their Superiors. The Statute intends they should consider the *Relation* they stand in to every-body, and Behave accordingly.

Instruction in *Civility*, or in the Knowledge and Practice of *Decencies*, is a Part of the *Liberal Education* proposed to be given in the University. And great Variety of *Ethical* Systems, or Books containing the Doctrine of *Manners*, in the particular of *Respect*, as

well as in Others, are there read and explained to young Men ; infomuch that, if a Scholar be there found to be in any Degree *Uncivil*, he may very fairly be deem'd to be in the same Proportion *Illiterate*. And it is upon the Supposition of Improvement in *Civility*, that a Learned Education attributes *Gentility* to those who had it not before.

The Sum of the *Respect* required of the *Junior* by the Statute, is described to be no more, than to *Uncover* the Head to the *Senior* he meets, and to give him the more *Honourable* Place. And is not the same, in *Civility*, due to every well-dress'd *Stranger* ?

I would not Advise a young Man, in order to shew his *Breeding*, to pull off his *Hat* to every well-dress'd Person he meets in the Streets of *London*. This is not done by *Others*. It is not expected by *Any*. There is a general tacit Agreement amongst Men *not* to do it. And the *Reason* of the thing is with them. All that he meets are upon *Business*, and in a *Hurry* to dispatch it. The unseasonable *Respect* would *interrupt* them in their *Thoughts* about it, and *retard* them in the *Pursuit* of it, by causing them to look back upon *Him*, to see whether they *Know* him. Besides, there is a *Crowd* to be gotten through, and the *Calls* of *Chairmen* to be attended to, and *Room* to be made for them, and the *Porters* Burdens to be evaded. The Difficulty of passing safely makes it necessary for him to look *wholly* to his Own Way.

But I would Advise the same young Man to pull off his *Cap*, and give the honourable Place, to all well-dress'd Persons he meets in the *Colleges* or *Streets* of *Oxford*, tho' he be certain he never saw any of them in his Life. For tho' *He* know them not, yet, it is likely, they are known and valued also by *Others* of the University ; and if he pay *Respect* to the Friends of *Others* of the same Body, he will oblige Them, and his Own Acquaintance will be well Intitled to *Respect* reciprocal.

That he doth not *know* them, is rather a Reason why he *should* shew them *Respect*, than why he should *not*.

For, for ought he knows, they may be Persons of high *Rank*, or in considerable *Posts*, or have done great *Service* to their Country whereof he participates, or whose Ancestors have been *Founders* of *Colleges*, or otherwise *Benefactors* to the Place, the Fruits of whose Goodness are tasted every Day by Himself, or his Relations, or his worthy Acquaintance. And, if he would have been sorry to have overlook'd any such Persons when he should come to know it, he will do well to guard against the Error, by a general *Civility* to all that have a *Gentleman-like* Appearance.

But if Persons unknown are not respectable upon any of *These* Accounts, yet, as *Strangers*, who come to see the University, they are to be received with general Respect, as *private* Strangers are with *particular*. They *Both* come to pay their Respects, and are therefore *Both* to be *Respected*. All *Strangers* to Us, whether Foreign or Domestick, are as *Travellers* in a strange Country; they are come abroad to see *Cities* and *Men*; they want to see what is *Curious*, and to learn what is *Useful*; and, at all Events, would be *Safe*, and not *Offend*. The *Civility* advised is a Sort of *Beginning* to be Acquainted, an *Earnest* of a Disposition to do all *Other* Civil things, an Invitation to be *Inquisitive*, an Assurance of *Protection*, and favourable *Interpretation* of every thing they do. It pleases and cheers the Mind, and gives them a good *Opinion* of the Man who can discern something in them worthy of his *Regard*; and *Room*, from their Own Experience, to say, the Scholars of the University have *Civility*, if, possibly thro' Malevolence, there should at any time have been a different Report.

But, if the well-dress'd *Stranger* should happen to be a *Pickpocket*, and the young Scholar, if he had known it, would have been far from paying him the Respect due to *Gentlemen*; yet, since he did *not* know it, let him not be over-much concerned. The Respect he hath been so *liberal* of *cost* him nothing, and hath moreover been of this *Use* to him: It hath contributed, as much as a single Act can do, to confirm him in a *Habit* which became him.

SECT. 5.

“ *It is Injoined, that Scholars, of what Con-*
 “ *dition soever, do refrain from going to Ta-*
 “ *verns, Inns, Alehouses, Victualling-houses or*
 “ *Cooks-shops, unless upon a necessary and urgent*
 “ *Occasion to be approved by the Vice-chancellor*
 “ *or Proctors. Penalty to the Scholar, for the*
 “ *first and second Trespasses, 6s. 8d. each, for the*
 “ *Use of the University; for the third, Imprison-*
 “ *ment for a Month, or, if he aim to take a De-*
 “ *gree, to be kept back from it for a Year; for the*
 “ *fourth, Expulsion from the University. If the*
 “ *Scholar found at a Publick-house be a Tutor, the*
 “ *Vice-chancellor shall interdict him that Office.*
 “ *Penalty to the Receiver of the Scholar, for the*
 “ *first Time, 10s. for the second, 20s. for the*
 “ *Use of the University; for the third, Prohibi-*
 “ *tion of Commerce with Scholars and Privileged*
 “ *Persons for two Months; for the fourth, for a*
 “ *Year, and Loss of Privilege, if Privileged.’’*

This is the best Statute we have. The Importance of it, in the Opinion of the *University*, to the Sobriety, and Temperance, and Chastity, and Frugality, and Studiousness of the Scholar, may be seen by the Largeness of the Penalties assigned to the Breach of it; and, in the Opinion of *Founders*, by the Care they have taken that *their* Scholars should have no *Occasion* to go to any Publick-House, as Such.

The Statute, indeed, supposes there may be an *Occasion* which the Vice-chancellor or Proctors may think *Necessary*, and may not Disapprove of. A significant *Stranger* may be inclined to thank the Scholar at his *Inn* for his Civility in shewing him any thing Curious in the *University*. *Parents, Relations, or other Valuable Friends*, may desire he should eat with them, where,

where, as Travellers, they must eat themselves. And these, it may be, will the rather be thought *Necessary* Occasions, as the Scholar cannot *Entertain* them, nor they *Accept* of an Entertainment, with any Propriety, at his private Chamber. But his Compliance with such Occasions as these, if his *Stay* at a Publick-House be not such as will make him *Irregular* in Other Places, is not against the *Intention* of the Statute ; and any *Other* Occasion I am not aware of.

For, with respect to *Eating*, Scholars, by their Founder's *Institutions*, have always *Commons* of a certain Value regularly provided for them in their respective Colleges, sufficient in the *Quantity*, and acceptable in the *Dressing* ; or, if there be a Failure in Either, it admits of Remedy. And, with regard to *Drinking*, they have *Ale* for their due Refreshment within their own Walls, and all proper Opportunities of Access to it. There can, then, be no *Occasion* for them to go abroad into Publick-Houses, for what they may with greater *Convenience*, and, generally, in better *Condition*, have at home. And if any *Eatable* or *Potable*, differing from what is usually provided in Colleges for the Entertainment of Scholars, be now and then desired in a *moderate* Degree, and the Scholar can *afford* it, it will be but a reasonable *Indulgence*, and may easily be *sent* for to his Room.

The Founder's *Scholars* are not at liberty to depart from their Founder's *Institutions*. *Commons* of a certain Value are to be provided for them, at stated Hours, twice a Day ; and carried up to their several Tables, whether they shall be there to sit down to them or not. They are to come as Orderly, and as Constantly to their *Meals*, as to their *Prayers*. And *Tutors* are to Note the Absences of their *Pupils* from the publick *Refectory*, as well as from the *Chapel*, and to inquire into the *Cause*, and to approve or disapprove of it. And if Scholars, not upon any Foundation, are allowed (for in some Colleges they are not) to live together with the Founder's Scholars, for their greater Improvements in Education, because the Founder's Scholars are supposed to be chosen into Societies for

their singular Parts and Learning, they are Admitted under the Title of *Commoners* ; and must stand to *Commons* of a certain Value at their *Own* Expence, as the Scholars upon Foundations do, at the Expence of their *Founders* ; and in This, as well as in every Other Respect, must conform to the Rules to which the Founder's *Scholars* are subject, under the same Penalties. It hath already been observed, that *Putting out of Commons* is a Penalty in *All* Colleges, and, in *Many*, for almost all *Faults*. But, of this Sort of Penalty they could not be capable, if they were not to *stand* to Commons during their Residence. Neither the *Founder's* Scholars, then, nor *Those* they permit to live amongst them for University Education, have it in their Choice, whether they will *stand* to Commons at all, or no ; or will stand to Commons at *Noon* only, and not at *Night* ; for a Custom either Way would be to push young Scholars into the Publick-houses, with which *Founders* of Colleges Intended *Their* Scholars should never have Commerce ; and with which, if *Other* Scholars permitted to live with them will have Commerce, it will not be Agreeable to the *Intention* of Founders of Colleges, that these Men should be continued in *their* Colleges.

If it be said, that Founders of Colleges have been *Indiscreet*, in making the *Putting out of Commons* a Penalty for most Faults, since, by this means, they have *Themselves* directed their *Own* Scholars into the Publick-Houses, with which they Intended they should not have Commerce ; I answer, That Founders of Colleges did not Imagine the Prohibition of Commons, of Value *Three Halfpence*, would send the Scholar for Commons to the Publick-Houses, whither he was forbidden to go under the Penalty of *Six Shillings and Eight-pence* ; but would oblige him to pay for what he should send for from abroad, of equal Value with his Commons, out of the Allowance for his private Expences ; whereby that Fund for other Gratifications would be so far sunk, as to make the Prohibition of Commons in his College a Punishment he would sensibly feel, and consequently make more haste to redeem ; especially when he considered, that whilst he was out of Commons with respect to *Himself*, he yet stood to Commons for the
Castle

Castle Prisoners, or Other poor People, to whom these were daily sent.

This, I believe, was the Founder's Intention. But whatever was his Intention, I allow the Punishment was *Indiscreet*; and, in the Nature of it, too great a *Temptation* to the Scholar to go to Publick-Houses, let what would be the Penalty, if the Occasion should not be allowed to be *Urgent*, and to Eat and Drink there at a *Great Expence*, when *Any* was Unnecessary.

But neither is the going thither a Matter *only* of Unnecessary *Expence*; but leading to Habits of Idleness, and Luxury, and Ebriety, and Other Immoralities, there being Masters of Publick-Houses in *Oxford*, who, as it is well known, in their Inquiries after Maid-Servants, have insisted that they should be somewhat Pretty.

In the History of the Chancellorship of Archbishop *Laud*, upon a Representation that there were at that time *Three Hundred Alehouses in Oxford*, He is said to have reduced them to *One Hundred* at first, and afterwards to *Fewer*. And it were to be wished, that, since there are near as many now as there were then, they might once more be reduced to a Number more easily Visitable by the Magistrates of the University, to the great Security of the Scholar's Sobriety and Virtue, and better Payment of his Debts to the Trading Part of the *City*.

If the Publick-Houses within the University and Precincts of it were *ascertained*; and no more than a reasonable Number for the Use of the Markets and Travellers were *allowed*; and the Licensing thereof were *Restored* to the University, to whom this Privilege seems in Equity to belong; and the *Motive* to the University *Justices* to grant Licences were always the Sober *Characters* and Sufficient *Substance* of the Persons desiring to take them, and not the *Necessities* of broken Tradesmen, or Gentlemens Servants turn'd away for Misbehaviour; and the *Fees* for granting them were no other than what *Other Justices* receive in any other

Parts of the Kingdom ; there would be an End of the *Complaint* of the *Expence* of living in the University, or, at least, of the just *Cause* of it. The *Grantée* would, then, be upon his Good Behaviour ; and might dread the Displeasure of the *Magistrate* for *Receiving* Scholars into his House, contrary to the Covenants of his Lease or Licence ; and the Magistrate would have no Reluctance to demand the Penalty of the Statute of the Man who should *Offend*, and to whom he was under no *Obligation*.

And amongst these, it would be well, if the Number of *Coffee-Houses*, in particular, were limited ; and the Keepers of these had Licence to sell only the *proper* Coffee-House Liquors specified in their Licences to be made forfeitable if they exceeded. These, being under no Restraint in this respect, are become the most *exceptionable* Publick-Houses in the whole University. For thither all the irregular and extravagant Youth resort, as it should seem, to read the *News*, after which an Inquiry is natural, and may be useful ; and to drink a Dish of *Coffee* or *Tea*, Liquors neither Intoxicating nor Expensive ; but, in Deed and in Truth, to Dine, at much *Later* than the College *Hours*, upon costly Varieties before bespoke, and ordered to be sent thither from the *Cooks-Shops* ; and to regale themselves, afterwards, with *Punch* or *Wine*, till they find themselves in a Humour for childish, mischievous, or cruel Enterprizes.

SECT. 7.

“ **I**T is Injoined, 1. That Scholars, of what
 “ Condition soever, do abstain from all Kinds
 “ of Game or Play, in which Money is contended
 “ for; as from playing at Dice, at Cards, or at
 “ Bowls in the private Yards or Gardens of
 “ Townsmen; and that they be not Present at any
 “ publick Games of the like Sort prohibited by
 “ the Statutes of the Realm: And that no One
 “ within the University Receive Scholars exercising
 “ themselves in Games of the like Sort. Penalty
 “ to the Scholar, 6s. 8d. besides the Restitution
 “ of what he hath gained by the Unlawful Game.
 “ Penalty to the Townsman for Receiving him,
 “ 20s. and Imprisonment till he shall have given
 “ Security not to receive any Scholar practising such
 “ Games for the future.”

With regard to this Part of the Statute, I would
 Observe, that, if the Games of *Billiards* and of *Tennis*
 should be said not to be therein *expressed*, yet the same
 must be allowed to be *implied*; because, not so much
 the *Species* of the Game is intended to be forbidden, as
 the Playing at it for *Money*, and as there will be a Loss
 of *Time* to the Scholar engaged whether in *Playing*, or
 in *Looking on*. Now the Statute could never Intend
 to forbid the Playing at *Cards* for Money, and to allow
 the Playing at *Billiards* for Money; to forbid the Loss
 of *Time* that would attend the Playing at *Cards*, and
 not to forbid the Loss of *Time* that would attend the
 Playing at *Billiards*. The University being professedly
 a Place of *Study*, must for ever be supposed to forbid,
 as far as it can, what will *Occasion* the Loss of *Time*.
 Nor will any thing, naturally, occasion the Loss of
More Time, than the Playing for *Money*, let the Game
 be

be what it will : For, naturally, the *Winner* cannot be more desirous to pursue his *Good Fortune*, than the *Lofer* will be impatient to retrieve his *Bad* ; so that the *Intermissions* in Gaming, even for the common *Refreshments* of *Nature*, are likely to be very short, and, for *Improvements* in *Study*, none at all.

But, here is not only a *Loss* of *Time* to the Scholar, in a *Season* of *Life*, and amidst *Opportunities*, the *fittest* for *Improvement*, but an *Obstruction* to *Improvement*. All those fine *Notions*, with which, in the course of *Education*, the *Mind* is to be richly stored, can never gain *Admittance*, or make *Impression*. The Scholar is Gaming for *Money*, in a Place where he is taught to *Despise* it, or at least not to *Covet* it ; and taking a *Pleasure* in getting from Another, what it will be a *Grief* to him to part with ; and making it a thing *Uncertain*, Whether he shall ever be able to be *Just* to those, who, in several Ways, have *Legal* or *Equitable* Demands upon him, and who have not *Consented* that he shall have *Liberty* to *Play away*, or Hazard the *Loss* of, what is *Due* to them. Besides, Gaming for *Money*, especially for any *Great Matter* (and, in young Men's Allowances during their Stay here for *Education*, a *Little Matter* is great, or ought to be so) being founded in *Avarice*, will easily lead Men to take Advantage of inferior *Skill*, and to Play *Unfairly* ; and, in Proportion to the *Appetite* to Win, or *Necessity* not to Lose, will transport them, if they Lose, into very indecent *Passions* and *Expressions*, shameful in *Common Men*, and much more so in *Students* in *Philosophy*, or *Intended*, or *Supposed* to be so ; and destructive of that *Tranquillity*, which is requisite to the *Thinking* rightly, and *Acting* wisely.

One thing more I would Observe, which is, That whatever Games are forbidden by the *Statutes* of the *Realm*, the University Magistrate will always have it in his *Power*, to suppress.

2. “ *It is Injoined, That Scholars of what Condition soever do abstain from all Kinds of Sport or Exercise, from whence Danger, Injury, or Inconvenience may arise to Others; as from Hunting wild Creatures, Deer, Hare, Cony, with Dogs, Ferrets, Nets or Toils of any Kind whatsoever; and from Shooting and carrying Guns. Penalty to the Scholar offending 6s. 8d. besides the Hanging of the Dogs, and Forfeiture of the Nets and Guns, to be sold for the Use of the University.*”

What I have to say, with regard to this Part of the Statute, is this :

There are several *Vacations* in the Year, when young Scholars usually retire to their respective *Homes*, where, tho’ it be *Intended* they should still pursue their Studies, yet is it not *Expected* they should do it with so close an Application, but that frequent Intermissions for *Recreation* and *Exercise* may be Permitted, if not *Advised*. At these *Times*, and in these *Places*, and with proper *Company*, one must be *Morose* to forbid the Use of Diversions innocent and healthful, as *Opportunity* offers, or the *Weather* invites.

But, since young Men are admitted Members of *Colleges* for their Improvement in *Literature*, what was an healthful *Exercise*, and an agreeable *Diversion*, in their Father’s Manors, is horrid *Idleness* at the University. Nor is there a more pitious Creature any-where to be found, than a young Scholar, who, having been *Hunting* and *Shooting* for four or five Months in the Country, can think of nothing but *Hunting* and *Shooting* from the Moment he returns to his College.

With respect to *Shooting* in particular, from whence most Mischief is likely to arise : When a young Scholar retires to his Father’s Seat in the Country, *Care* is taken that he shall proceed to this *Diversion* with a considerate

moderate and skilful *Attendant*, who, knowing how to carry a Gun himself, in such a Manner, as to be sure it shall hurt nobody, may instruct a young *Beginner* to do so to ; when he will have the *Pleasure* of the Exercise, without the *Hazard* of it.

But, young Scholars of the University, mixing in this Sport with young *Scholars* only, who are almost *All Beginners*, are not equally Safe. *Inexperience*, want of *Caution*, and Excess of *Frolick* expose them to infinite Mischiefs, as well from *Themselves* as from their *Companions*. Witness the sad *Accidents* that happen every Year from the careless, fearless, inadvertent, indiscreet, unskilful Use of *Guns* by Scholars of the University. And yet, by their going out thus *Armed*, in such Troops, as they are still permitted to do, every Morning of the two long Winter *Terms*, one would imagine that *Shooting* was a *Science* to be learned at the University at *Any Hazard*.

But, What shall we say, with respect to those *Gentlemen* of high Character and great Estates, living in the Neighbourhood of the University ; who are so kind as to *Speak* well of it ; and so good as to *Wish* well to it ; and who never do any thing to *Offend* any of the Body ; and who do many things to *Oblige* many of its Members ? Will not *These* Gentlemen, for whom the University *Professes* to have great Esteem, have reason to take it amiss, that young Scholars are suffered to go every Day into their Liberties with *Guns* and *Dogs*, to disturb and destroy their *Game*, and to break in upon them, and interrupt them in the Places of their proper Disport, and to rob their Tables of the *Fruits* of their Diversion ?

It is certain these *Trespasses* cannot be committed by young Scholars, without great Disregard to *Propriety*, to *Decency*, to *Civility*, to *Justice*. And why then will the University suffer their young Men to behave in so Rude and so Offensive a Manner, and to *Disoblige* their kind Neighbours who honour them with their *Friendship*, when they might so easily be restrained ?

Young

Young Scholars, it is true, do often pretend they have *Leave* given them by one Neighbouring Gentleman or another, to come and *Shoot* in their Woods and Manors whenever they please. If this be so, and these Gentlemen are aware, that what they *Permit*, the University have *Forbidden*, the University have reason to take it very unkindly of them. For *Such Leave* is an Invitation to their Scholars to neglect their *Studies*, to disregard the *Statutes* of the University, and to grieve their *Governours* and *Tutors* by Absences from every Place of Duty.

But, I am inclined to believe, there is not a Gentleman in the Neighbourhood of the University, who is *thus* unkind to it. Nor will I ever suppose it. I will suppose rather, that, if he hath a mind to give any young Scholar, whose Family he hath a Regard for, the Opportunity of any Pleasure of this *Sort*, he will *Invite* him, at a proper Time, to his House, and lend him his *Game-keeper* to attend him, or perhaps accompany him *Himself* in the Diversion; and not give him *Leave* to come at pleasure into his Liberties, with such ordinary Company as he can pick up, with an Appetite more to the *Quantity* of *Provision*, than a Gentleman-like *Relish* for the *Sport*. Or, I will suppose rather, that Scholars do only *Pretend* to have such *Leave*, when, in truth, they have it not, that a Governour may be the more *inclined* to give them *Leave* likewise. But the Governour of a College hath no Power to dispense with the Statutes of the University; nor hath the Magistrate of the University any such Power. He is the *Guardian* of the Statutes, and is *Obliged* to inflict the Penalty of 6s. 8d. upon every Scholar Trespassing, and to hang his *Dogs*, and to sell his *Gun* for the Use of the University, tho' all the Gentlemen of the County should have given him *Leave* to *Shoot* upon their Estates.

But, however, if any of the Neighbouring Gentlemen have *really* given Scholars *Leave* to *Shoot* in their Manors as often as they Please, and the University, taking it *Unkindly*, have grown *Careless* to prevent what themselves have seemed to Encourage; I could wish,
methinks,

methinks, they might be, in this Particular, upon this Foot of Friendship with each other for the future.

Let the University levy the Penalty, as it is their Duty, upon every Scholar seen to carry a *Gun*, lest he should *trespass* with it into the Liberties of their good Neighbours; and let their good Neighbours forbear to give young Scholars *Leave* to *Shoot* upon their Estates, lest they should *disoblige* the University; but rather *Order* their Servants to take away the *Guns* of Scholars so trespassing, and to *Send* them to the University Magistrate to be *Sold*, as forfeited by the *Statute*, for the Use of the University.

3. “ *It is Injoined, That neither Rope-dancers, nor Stage-players, nor Gladiators exhibit their respective Shews within the University, or Precincts of it, without the special Leave of the Vice-chancellor; nor Scholars be present at them. Penalty to the Rope-dancer, &c. Imprisonment; to the Scholar, if he be an Undergraduate, what the Vice-chancellor or Proctors shall think fit; if a Graduate, 6s. 8d. for the Use of the University.* ”

The *Gladiators* Entertainments, not to be encouraged, or even endured, in a Christian Country, and much less in a University professing to form the Minds of young Men to Sentiments of Humanity and Tenderness, have long been discontinued in this Place. Nor are *Stage-players* permitted to approach it, unless at an *Act*. And, at such a Time, there are so many Lewd Women, and Sharpers, and Pickpockets, that come along with the Players, and such a Concourse of Strangers to see their Interludes, who expect to be entertained by the Scholars of their Acquaintance, that, I think, it would be well, if they were not permitted to be here even at an *Act*; for the Players are not essential to an *Act*, or the Performance of Scholastick Exercises; nor by any *Statute* relating to the Keeping of an *Act*, are they encouraged to ask the Vice-chancellor's Leave to erect their Stage here. It is by *This Statute* alone
that

that He hath Power to *give* any such Leave. Nor when they have adventured to Ask it, hath he *Always* Given it. Nor, indeed, hath he *Ever* given it (tho', perhaps he might not be aware of the Consequence) without exposing the Scholars to infinite *Hazard* and *Expence*: To avoid which, the wiser Parents have, at such a Time, withdrawn their Sons from the University, where, otherwile, they might have staid with *Safety* and *Improvement*. It is enough, that our Young *Gentlemen* do at that Time speak fine *Verses*, upon well-chosen Subjects, in a handsome Manner; and that the *Procecders* to their Degrees in the several Faculties do perform their *Exercises* to the Satisfaction of Learned Men, who shall come to hear them; and that those who shall then complete their Degrees in *Musick*, do agreeably Entertain the Ladies of the worthy Families in the Neighbourhood of the Place, who shall then honour us with their Presence, with *Harmony* Vocal and Instrumental. To *Rope-dancers*, it seems, there is not the same Exception as to *Players*: These are still said to give *Innocent*, and not *Expensive* Entertainment. This they will be the more *likely* to do, if, as they must have the Vice-chancellor's special *Leave*, he put them also under due *Regulation*. The *Good Order* of the Place, the Chief Magistrate's chief Care, must be preserved. This it will not be, if the Time of their *Coming*, and the Length of their *Stay*, and at what *Hours* they shall Astonish the Univerlity with their notable Activity, be not appointed and made the Condition of his Leave. It will not be consistent with *Good Order* to permit them to be here in *Term* Time, even for a Day; since it would be Inconvenient, and Unseemly, in a Season of professed *Business*, to introduce *Diversions*; nor in any *Vacation* for more than a Week; that being a Length of Time sufficient wherein to satisfy every Scholar's Curiosity, who may be desirous to see every thing once that is reported to be surprising; and the *Hours* in which they are allowed to *Shew*, must not interfere with the stated Hours of *Prayers* or *Meals*, in regular Societies, or of the Scholar's repairing to his College in the Evening, as the Statutes do direct; nor subject him to any other Expence whatsoever, besides that of seeing what he is Invited to see, for a certain and moderate Consideration.

THUS

THUS much I have thought *Proper* to Observe, with regard to the *Statutes* of the College, and to *What* hath seemed material in the *Statutes* of the University contained under the Titles *de Vestitu & Habitu Scholastico*, and *de Moribus conformandis*, which are now become the *Statutes* of the College. I hope there is nothing in *Either* but what the *Sober* Part of the Youth resorting hither for Education, and Those who are chiefly concerned they should *continue* Sober, will think *Reasonable*. And, that they will find no *Difficulty* in living under these Rules of Discipline, I have the Satisfaction to be assured *Myself* by long Experience; and what, I think, will satisfy *Others* who may doubt, is, That none of this Character have at any time gone away from the Society, thro' Reluctance to *Observe* the Rules, tho' some few, having no Dependence on *Parents*, nor upon the *College* whilst Unendowed, and lying open to the *Influence* of Men of private Resentments, very skilfully, and very industriously applied, and not despairing even of the *Assistance* of the Magistrate to get the better of their Governour, *Have* removed. But, their having, afterwards, *Repented* of it, and expressed their *Concern* for it to their *Friends*, to be imparted to their *Governour*, is an Argument, that, if *Art* had not been used to mislead them, they could have been *Patient* of the Discipline of the College into which they had at first been Admitted.

But were it otherwise, still *These* are the *Statutes* of the College, and *invariably* so, unless there shall appear a sufficient *Reason* for a Variation, and those who dislike them are not Obligated to live under them. Only this, I hope, will not be too much for Me to expect, that, if they desire to be Admitted into the Society Governed by these Rules, they would not, afterwards, have the Disingenuity to *Disincline* Others to submit to them, but would rather think *Themselves* obliged to conform to them, whilst they should *continue* Members of it, and not make it Difficult to a Governour to help them

them to remove from it in a *Reputable Manner* ^(a), even for a *Justifiable Cause*.

On the other hand, the Governor and Tutor are to be made *Easy*, as well as the Scholar. They suppose the Scholar *Entering* under their Care, comes resolved to live regularly, soberly, virtuously, and religiously; nor would he have been *Admitted* but upon this Supposition. They may be Deceived. His Entrance here, may have been the *Parent's Choice*, and not his *Own*. Or, if his *Own*, yet there is so much of the *Vitium Seculi* in the University, that his New Acquaintance, enjoying greater Liberties in *Other Places*, may have changed his early Resolutions, and made him impatient of Restraint in *This*. So much Difficulty do the Houses of Learning that relax their Discipline, create to those who have a conscientious Regard to Founders Institutions! A Governor and Tutor will be *Sorry* to find this the Case. But they cannot *Help* what they Lament. All the Governors and Tutors in the Universe can no more *hinder* an Irregular Scholar from taking the Liberties he likes, than all the Statutes of the Realm against Treason can *prevent* his being engaged in a Rebellion, if this should be his Choice. A Governor and Tutor can only hinder him, a Member of their Body as he is for the present, from taking the Liberties He likes, and They dislike, in the *Place* where they *Preside*. And, to do this, will be a Duty they Owe to the Society, which cannot be *Safe*, whilst he continues to be a *Member* of it; and a Duty which they Owe to their Country also, since the Transition is very easy and natural, from a *Contempt* of the Rules by which Lesser Bodies of Men are kept in Order, and become useful to Themselves and *Others*, to a *Disregard* to the Laws of the Land. I here repeat, what I have already said, that notwithstanding the *Looseness* of the *Times*, (which, it is suggested, will not bear Conformity to pious Founders Institutions) there never can be a *Time* when a Man may not be a regular, sober, virtuous, and religious Man, if he *Pleases*. And, therefore, if

(a) The *Manner* of the Scholar's Removing from One House of Learning to Another is settled by the Statute of the University thereto relating, as described in *University Education*, 2d Edit. from p. 25. to p. 61. nor can a Vice-chancellor give him *Leave* to Remove in any *Other*.

a Scholar, having been *Debauched* at School, is rather *pleased* to carry on his *Follies*, and *Luxuries*, and *Lewdnesses*, at the University, he must be Advised by his Tutor, let his *Quality* be what it will, to be so Good, as to be Pleased *not* to do it; for that no Other Behaviour will be endured in the Society, but what is agreeable to the Rules of it. If he is still Pleased to Disregard his Tutor's Manly and Gentleman-like Remonstrances to his Irregular Conduct, his Tutor must tell him he will no longer be his Tutor. And his Governor must write to those who placed him in the Society, to remove him from it, for that his longer Stay will *Hurt* Others, and not *Benefit* Himself. There is no need to be of a *College* in order to live *Dissolutely*. Nor can it be for the Honour or Interest of a Governor or Tutor, to suffer any Offensive, Uncorrected Misbehaviour in any Scholar under their Care, since they will afterwards infallibly be *Represented* not to have taken a *Due* Care of him, and will not be *Misrepresented*.

F I N I S.



